Courtesy, MGM Studios

WINTER IN THE NORTHLAND

International Journal of Religious Education

Official Publication of

THE INTERNATIONAL COUNCIL *of* RELIGIOUS EDUCATION

HUGH S. MAGILL, *General Secretary*

BOARD OF EDITORS

P. R. HAYWARD.....*Chairman*
GLORIA DIENER.....*Associate Editor*
FLORENCE TEAGUE.....*Business Assistant*
FORREST L. KNAPP — OTTO MAYER
MARY ALICE JONES — HARRY C. MUNRO
ROY A. BURKHART — EDITH P. REA
PAUL D. EDDY

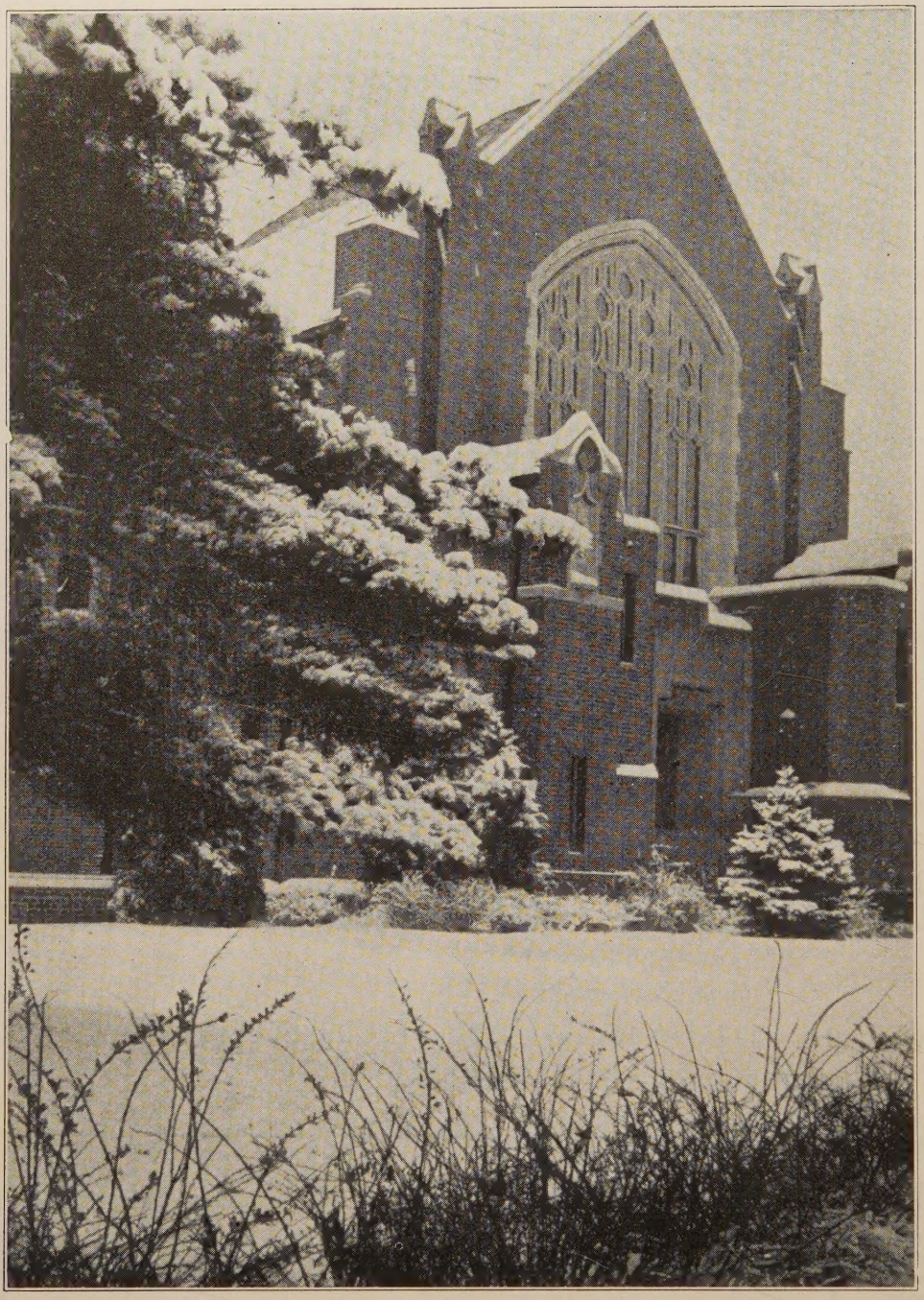
Copyright 1935, by
THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION

PUBLISHED MONTHLY, EXCEPT AUGUST, BY THE INTERNATIONAL COUNCIL OF RELIGIOUS EDUCATION, Publication Office, 404 N. Wesley Avenue, Mount Morris, Illinois. Address all communications to the Editorial Office, 22nd Floor, 203 North Wabash Avenue, Chicago, Illinois. Entered as second-class matter January 6, 1932, at the post office at Mount Morris, Illinois, under the Act of March 3, 1879. Acceptance for mailing at special rate of postage provided for in Section 412, Act of February 28, 1925, authorized January 6, 1932. Subscription rates: One year, $1.25. Pastor's special rate, $1.00. Three subscriptions in one order, $1.00 each. Clubs of five or more copies to one address, 90 cents each. Single copy, 15 cents. Same rates to foreign countries.

February, 1935 CONTENTS *Vol. XI, No. 6*

	Page
EDITORIAL	3
ENTERING INTO LIFE (I. The Secret Door), *Dwight J. Bradley*	5
THE HOME BEAUTIFUL, *C. Harry Atkinson*	6
MAKING YOUR TEACHING VIVID, *Paul H. Vieth*	8
THE ADULT WORKERS' CONFERENCE, *J. Burt Bouwman*	10
CREATIVE HOBBIES IN THE CHURCH SCHOOL, *Bert H. Davis*	11
CONVENTION PUBLICITY, *William T. Gruhn*	12
FINDING A PROGRAM FOR THE LOCAL CHURCH, *Cyrus E. Albertson*	13
THE WORKERS' CONFERENCE	14
CHRISTIAN YOUTH BUILDING A NEW WORLD, *Roy A. Burkhart*	15
AT WORSHIP WITH YOUTH, *Vincent Ravi Booth*	16
ORGANIZING A COMMUNITY FOR RELIGIOUS EDUCATION, *J. Quinter Miller*	18
DRAMA AS ADULT RECREATION, *Mary Russell*	20
A BIBLE READING CAMPAIGN	22
WHAT ARE THE FACTS?	23
SERVICES FOR HOME WORSHIP, *P. R. Hayward*	24
LETTERS FROM OUR READERS	25
THIS ENDURING WISDOM (Dialog Reading), *Eleanor B. Stock*	26
SUGGESTIONS FOR BUILDING WORSHIP PROGRAMS	
PRIMARY DEPARTMENT, *Esther Freivogel*	27
JUNIOR DEPARTMENT, *Una R. Smith*	28
INTERMEDIATE DEPARTMENT, *Rowena Ferguson*	30
SENIOR AND YOUNG PEOPLE'S DEPARTMENTS, *Nancy Longenecker*	31
CURRENT FILM ESTIMATES	35
WHAT'S HAPPENING IN RELIGIOUS EDUCATION	36
NEW BOOKS	37

Contents of previous issues of the *International Journal of Religious Education* are given in the Education Index in your public library.



Westminster Presbyterian Church, Lincoln, Nebraska.

LET us have a church for the whole man:
Truth for the mind,
Good works for the hands.
Love for the heart;
And for the soul, that aspiration after perfection,
That unfaltering faith in God,
Which, like lightning in the clouds,
Shines brightest when elsewhere it is most dark.

—THEODORE PARKER.

EDITORIAL

Some Notes about the Journal

WHEN "the depression" hit the world, the *Journal* was in the midst of a gain in circulation. Each year was bout ten per cent better than the one before. And it took e depression nearly three years to stop this upward ovement. Up until May, 1932, there had been a steady crease almost every month over the circulation for the me month the preceding year. Even 1930 was thirteen r cent above 1929, and 1931 was two per cent better an 1930. However, from June, 1932 to February, 1934 ch month was below the preceding year. But in March, 934 the tide turned and from then until the present each onth has registered a gain.

From letters received in the office, it seems clear that e *Journal* is about the last thing some folks surrender hen they strike hard times, and the first thing they re- me when things improve. "I have just secured a job," rites one. "Put me back on the *Journal* list at once!"

For the three months preceding Easter this year, the *ournal* covers deal with the area of worship. The January over was "The Lone Worshiper." That for this issue is The Angelus." That for March will be "Christ in the arden of Gethsemane."

What Am I Accomplishing?

WHAT am I accomplishing? Do I really do any good by coming every Sunday and teaching this class of oys or girls? What is the use? It's hard to see results.

Such are the questions and perplexities with which many Sunday school teachers look back from time to time over their work.

In a recent message to the Sunday school workers of his church, Dr. Frank Langford, of the United Church of Canada, gives a significant answer to such questions as these. He quotes the following paragraph from Rev. Leslie Weatherhead:

"I shall never forget staying for a week-end during the war with a gifted lady who had had a letter from a man unknown to her, written in the trenches before an offensive. We will call him Murray, because that was not his name. To make the story short, he said that he was once in her Sunday school class. She had spoken of Christ as the boys' hero. He mentioned the date when she had altered his whole boyish outlook. He said he was going over the top very soon, but he wanted to write and say that all was well with him. The interesting thing was that she had kept a diary. While I was there she turned up the date. She found that she had come home very disconsolate, almost determined to give up teaching. She had made an entry something like this: 'Had an awful time. The boys were so restless. I am not cut out for this kind of thing. I had to take two classes together. No one listened, except, at the end, a boy from the other class, called Murray, seemed to be taking it in. He grew very quiet and subdued. But I expect he was just tired of playing up.' Not that time. 'The wind bloweth where it listeth'—and that afternoon a boy was being 'born of the Spirit.' "

Such a case, we know, is dramatic and unusual. The fact of war gives it a significance to many of us that it would not otherwise have. And yet we know that there are more trenches in life than those that were thrown up in France during the Great War. Young men and women are always going up to the front line trenches before some offensive. On the grim battlefield of the moral life, they have to "shoot it out" with evil forces and subtle temptations. In the quiet lulls before such onsets, countless numbers of them review the forces that have made them what they are and dip into the resources of the spiritual life for reinforcement and courage. In such cases, the work of the Sunday school teacher takes its place much more frequently than we think. The unknown and uncounted influence of such teachers cannot, of course, be used as an excuse for careless work. It can, however, be counted on as one of the rewarding results of all our labors.

Character Values in Church Basketball Leagues

BASKETBALL is a popular sport in many churches. It is gaining in favor. In many cases teams compete with other teams in the same church, but more frequently interchurch leagues bring together teams from various churches in a community. In fact, a recent study of the relationships between churches and the Y.M.C.A. showed that the largest volume of relationships between them occur around athletic leagues and, more particularly, around basketball leagues. These facts show the importance of basketball as a church activity.

It was further revealed in that study, however, that these leagues are not being used for the development of Christian character to the extent possible. In many cases, it was discovered, the results in character have been quite the opposite of Christian. The Committee on the Religious Education of Youth has given serious consideration to this matter. It has encouraged the production of materials for use by churches and Y.M.C.A.'s in many local communities which attempt to help these basketball leagues develop better character by-products among those who take part in the experience. It was felt that some guidance should be given by which many of the situations which emerge in the experience of a league may be discussed and standards of sportsmanship, courtesy, and cooperation applied to conduct. Situations which arise between player and player, player and coach, player and officials, player and audience are important. Suggestions concerning what individuals and teams might do to raise the standards of their play are needed. Questions concerning basketball rules, as to whether or not they are conducive to Christian character building in light of the fact that they prevent players from calling their own fouls and pass over to officials the judgment

of a player's conduct, need to be considered. There is an opportunity for churches and Y.M.C.A.'s to cooperate in considering these problems. Increasingly better curriculum materials must be developed for the guidance of athletics in the production of Christian character.

A discussion outline, *Basketball and Character,* published by the Association Press will give leaders guidance in considering this problem.

The church is in urgent need of persons and groups who will not only merely "start some games," good as that usually is, but also ask serious questions as to what results they are getting and how better results can be secured. It is true that "we learn to do by doing," but we do not learn to live a Christian life just by doing something, if that something be done in an unchristian spirit.

Unite to Reach the Untaught

IN a recent conference of national denominational executives and members of the International Council staff, the responsibility of Protestant Christian forces for millions of children and young people unreached by any religious educational program was recognized. The mounting cost of crime both in material and spiritual values is a definite challenge to these forces. If Christian education does any measure of what it aims and claims to do, then it has real power as a crime preventive. Boys and girls who live within reach of a church and yet are growing up to lives of crime and immorality indict such a church with negligence. It is time for a genuine arousal of Christian forces regarding this matter. Perhaps a continent-wide movement to reach the spiritually untaught is greatly needed.

Such a proposal is usually greeted by the response that we are doing a poor enough job with those we already have in the church. If we could decidedly improve the quality of work with our present membership, we could approach the untaught to far better purpose. Granted. But in the meantime the spiritually untaught in your neighborhood and mine are not waiting for us to get ready for them. They keep right on growing up. Their future character and conduct will not be changed by our good intentions or our high educational ideals. While continuing our efforts to do a better quality of work, has not the time come for a great continent-wide drive to extend the influence of the church to hosts of those now untouched by it? The old-fashioned Sunday school movement often placed chief emphasis upon numbers and attendance drives. In recent years we have quite properly emphasized quality of work as of basic importance. Is it not time to combine the old enthusiasm for reaching new pupils with the concern for educational standards?

One reason why the untaught are not upon the consciences of our church school leaders is that most of us work in communities where several churches draw their constituencies from much the same sources. If our church or church school is holding its own, or showing increase commensurate with that of the population, we assume all is well. Other churches have a similar attitude. But falling between the conscious responsibilities of all the churches are hosts of children and young people whom no one ever counts. These "forgotten youth" largely constitute the sources of our criminal class. Each church may have reason for satisfaction in its service and achievements, yet the churches taken together fall quite short of the community's needs.

Finally, the churches have to be "taken together" f none can detach itself from the life of the communi as a whole. No one church alone, nor all the church taken separately, may be chiefly responsible. Youth growing up to irreligion and crime, communities are d teriorating spiritually because churches continue to thin of themselves in isolation, as institutions drawing upo a community but not as institutions upon which in portant aspects of community life itself rest. "Forgo ten youth" will not be discovered in any community u til the religious forces join hands in the search, unt each church is far more concerned about finding a ne lected soul than about securing a new member.

Yes, let us have a continent-wide drive to reach th untaught. But let us organize systematically on the com munity basis in seeking the lost and bringing them in Let us measure our success by the magnitude of the un finished task, not by any membership roll. Let us recog nize that the bonds which should unite a church with th other religious forces in its own community in facin a common task, are stronger and more numerous tha the bonds which unite it with any other churches any where, even within its own denominational fellowship When we recognize the community basis for the task o reaching the untaught, we may launch a movement whic will again place religious forces at the center of com munity life. They can be central if they are unitive They cannot be central and be divisive. These forces united through an effective and functioning council t which some real tasks and resources are assigned, ca challenge the attention of the whole community an can find and enrol the last boy or girl who needs Chris tian education and for whom Christ died.

May We Learn from Our Children

A PRAYER BY PARENTS

OUR GOD and our Teacher, may we be humble enough, and wise enough, to learn from our children.

We have often prayed unto thee for wisdom enough to be their teachers. We pray now for insight enough to be their pupils.

Grant us such responsive spirits that we can rally to their enthusiasms.

Wilt thou enable us to sense the courage with which they face what seem to us to be trifles, but which to them are tragedies indeed.

May we be willing to achieve something of their patience—with us, with our world, and with the long paths of life.

Make us alert to sense their faith—in the future, in the untried, in the unknown.

Purge us of cynicism by our contemplation of their boundless hope.

Help us to respect their silences and their reticences, and thus to learn anew the sacredness of that inner world where thou art busy at growing a soul.

Thus, may we learn from our children. Amen.

—P. R. H.

Pacific School of Religion Berkeley, Calif.

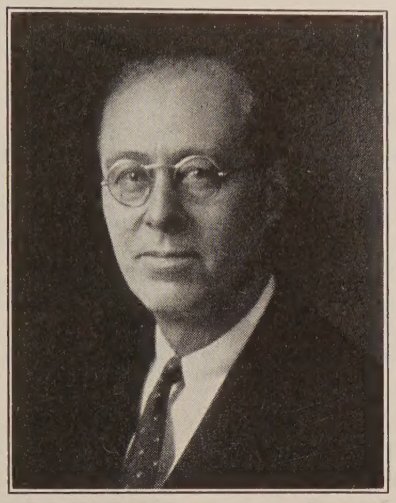
Entering into Life

I. The Secret Door

By DWIGHT J. BRADLEY

THERE is a secret door through which all must pass who would enter into life. They must pass through it, that is, if they are to share in that larger experience of living which lies beyond mere physical desire and sensual satisfaction.

The door is secret in only one regard. It is, for example, no secret at all that within the personality of everyone lies a capacity for spiritual experience which is shared by all human beings. By some it never is used; yet even so the capacity is there. We may call it a "room"; and, employing the same figure, say that this room is entered by a door. It is a *secret* door in the sense that each one must pass through it alone, into the cloistered seclusion of his own personality. Several people may be in an outer room together, joined in a mutual quest for spiritual reality. They may be so united in this mutual quest that they feel bound close in a fellowship of ardent aspiration. They may all know what is happening in each other's lives. And yet—each one of them, despite their feeling of spiritual intimacy, must withdraw deeply into himself before he can openly share with the others his experience of spiritual life. He must, in other words, pass in utter solitude through his own secret door into the private sanctuary of his own soul.



This is the first of a series of three devotional articles on "Entering into Life." In his second article, Dr. Bradley will deal with the intellectual, creative, and moral disciplines which follow after one's inner experience. The third article will deal with the life of service and helpfulness which follows after the personal disciplines.

Dr. Bradley is pastor of Union Church, Boston, and Professor of Social Ethics, Andover Newton Theological School, Newton Centre, Massachusetts.

It is of this that Jesus speaks when he says, "When thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly."

By inward, solitary prayer we take the first step toward life. This is the door by which we enter "the secret place of the Most High." The "closet" of which Jesus speaks is the room of experience beyond that door, wherein we make our initial conscious contact with God. Here we meet him in his "imminence." Here we come face to face with the Living Christ—"the Christ of experience"—the "Christ-in-us" who, as Paul puts it, is "our hope of glory." Here we listen to the promptings and receive the guidance of the Holy Spirit. Alone with God, the Father, Son, and Holy Ghost of ancient Christian belief, we are prepared for further progress in our pilgrimage.

Many people are hindered or kept by doubt from entering their inner room. But doubt is simply the negative of certainty, the lack or absence of faith. So, before anyone can pass through the secret door, he must be qualified to do so by confidence in his own spiritual capacity and by a willingness to trust himself to the influence of spiritual forces. With only as much faith as this, anyone can enter the room of prayer. He need start with no more elaboration of conviction than simply to believe in his own spiritual nature and to rely on the spiritual factors within himself.

Others are hindered or kept from entering by too great a concern with outer activity. They are so anxious to "get things done" that they dare not pause long enough to prepare for getting things done in the right spirit. Without realizing it, they shut themselves off from the larger experiences of living. They are like travelers who see what looks like a short-cut and follow it, only to find with dismay that the short-cut is a dead-end. There is nothing for these activists to do but stop where they are, turn about, and go back into themselves for quietness in solitary prayer.

Still others are prevented by personal sin. Their inner lives are choked with the debris of wrong habits: selfishness, sensuality, hate, and egotism. The secret door is barricaded. The entrance is blocked. The room of prayer is inaccessible. For such persons there is nothing to do but to commence to clear away enough rubbish to make a passage to the door. Then, without waiting to finish the house-cleaning, they may go into the room. While they are there, in communion with God, an angel will come and tidy-up the sin-bestrewn personality so that it may be ready for the next step toward life. It is by the grace of God that this is accomplished. He does not expect us to rid ourselves of sin, because "He knoweth our frame." We could not do it ourselves. All we can or need to do is to open a passage that will let us reach the door. Then we can forget our sinful selves; for whether or not we believe literally in angels, we cannot fail to realize that when we come out from our secret rendezvous with God, we find that somehow our characters have been cleansed.

Passing now through the secret door, we are confronted at once by a range of realities that in our external lives are very difficult to discover or understand. In fact, it may be said with accuracy that those who have never passed through the secret, inner door have no power to penetrate into the spiritual meaning of the outer world. The meaning is always there; but an inner experience is required before we can find or comprehend that meaning. Nature in all its forms expresses a spiritual truth; but this is revealed exclusively to those whose sensibilities have first been awakened in the room of inward experience. History and contemporary events prove the dynamic action of spiritual forces; but these may be realized only after we have first realized the power of pure spirit within ourselves. Prayer, thus, is not only an end in itself, but the means also by which we are made competent to live outwardly in conscious fellowship with God.

The Home Beautiful

A story of a church which discovered that even its best methods were failing to bring adequate results in the lives of its children and young people because the home was not a partner in the enterprise.

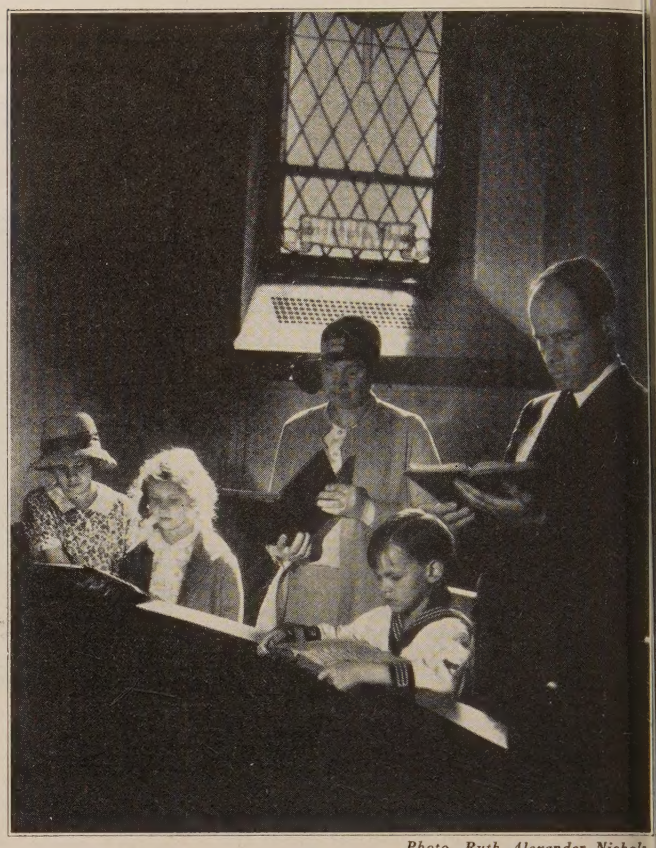
By C. Harry Atkinson*

LIKE many another church, we came back from measuring the effectiveness of our educational work with some grave misgivings. We had seen how few lives were actually led into a meaningful Christian experience. Again and again we had seen youth led to the place of high decision, only to draw back and drift into friendships, assume life attitudes, and accept moral standards which quite defeated the high purpose of our efforts. We had looked into the successes and failures of our teachers. The curriculum had come in for many an overhauling, both by teachers and by the revolt of youth. We had sought earnestly to improve our technics and to enrich the character of our teaching staff. But still results were disappointing.

There was one thing of which we became more and more keenly aware. The *homes* of our youth were conditioning their lives—some unmistakably for good, but far too many, by their indifference and lack of cooperation, literally undoing all that we were so earnestly trying to bring about. In our frequent conferences, we came almost unconsciously to express such sentiments as these: "What can we expect? These youngsters do not have any encouragement or help at home." "Too many parents push their children through the church door and feel that thereby they not only confer a favor upon us, but adequately provide for their children's religious nurture."

How could we get these parents to see the need of real religion in the home? How could we help them to realize that they and the teachers in our church school were partners in sharing with their children the best things life affords? How could we get them to see that the richest religious experience, while not provided in the home alone, is certainly not to be found in the church school working by itself. The very intimacy of the home; the natural affection shared by children and parents; the many hours and strategic times in the life of the home; the story times, those bedtime conversations and prayer possibilities; the questions children ask parents; the conversation at meal time; books; pictures—all of these are highways which lead to the soul of the child. If Christ is not meaningful here, there is little hope that he will matter greatly anywhere else. How could we get materials before the parents which they could use in their contacts with their own children? How could we help them in the enrichment of their home life through a shared religious experience?

*Pastor, The First Baptist Church, Medford, Massachusetts.



Photo, Ruth Alexander Nichols

Home Ties Are Strengthened When Parents and Children Worship Together in the Church

When this was done, how could we point out that the child's life needed also the touch of the social group and the discipline of social orientation? If the parents really knew what we were trying to do in the church school with this end in view, would they cooperate?

It was certainly worth while trying to find out, so early last spring we sent out a brief statement to the parents, telling them frankly that we felt we were not doing the best kind of a job. Through a carefully prepared questionnaire, we asked them to tell us how we could improve our effectiveness. The questions reached down into the children's feelings toward their teachers. Frank and fearless criticism was invited. The response was not very large, and there were, of course, the usual shallow answers which sought to please us rather than to give the painful facts. But there was such a clear evidence of interest, if not solicitious anxiety, on the part of some parents, that we felt challenged to get at the heart of the problem.

During the summer, one of our young women who was much interested in this whole question came back from a conference with a suggested plan of action. To her program she gave the name, "The Home Beautiful." It was to be a cooperative endeavor, to be participated in by parents and teachers, for the enrichment of the religious life of our homes, and looked toward a closer cooperation between church and home in the sharing of religious experiences with the children. Plans were very indefinite at first. All through the summer and early fall, through meetings and correspondence, ways and means were gradually being devised. More interesting possibilities were ever being unearthed. Eventually, a committee was brought

ether consisting of the pastor, the director of religious ucation, the young lady who represented the church hool, and a young woman who represented the parents. e general lines of procedure were outlined and the eral committees on arrangements were set up.

The first move was to interest the parents. A mimeoaphed paper, "The Church School Messenger," was sent o the homes. Through its columns the teachers were roduced, the aims of the school were concisely set rth, "The Home Beautiful" was mentioned as something rth while, and the date for the program was announced. e teachers called on every pupil. They talked over e plans with the parents and invited them to attend and participate. Leaflets were sent home with the children r several Sundays in advance. The results were most atifying. Some three hundred parents and children reed to come. Many of these parents had only the reotest connection with our church or school.

A supper committee agreed to prepare a supper for a minal sum. The high school group did the decorating; e junior-high girls waited on tables, while the boys did fine job ushering. A nursery was arranged, with qualied attendants, proper food for little folk, games, music, nd stories. The older children had a moving picture ntertainment, music, games, and stories. This left the arents free to enjoy the program. A fellowship hour in e vestry gave parents and teachers an opportunity to heet informally. A committee on pageantry arranged splendid drama for the conclusion of the evening.

On the appointed day and hour the folks began to arive. The children were escorted to their rooms and the arents were taken on a personally conducted tour of hree attractively arranged assembly rooms.

The first room had this caption over the doorway: Growing Up with God in the Church." Here, arranged n proper sequence according to the ages of the children, were displayed all of the materials used by the church chool. Materials had been gathered for weeks, and a great deal of attention had been given to arrangement so s to get away from the formal and academic approach. Pictures, posters, handcraft, and descriptive literature made the exhibit vivid and real. The vacation school, summer camps, conferences, and teacher training schools were made to live again, and their part in the enrichment of the life of youth was clearly presented. The heads of departments stood by the tables and exhibits which had to do with their work. One woman acted as hostess for the entire room, and carefully explained the materials and their uses. She outlined the aims of the church school and emphasized the importance of the parents' cooperation with the school in the sharing of its life with their children.

The second room invited the parents to think about "Mother and Dad as Craftsmen of the Soul." What a wealth of material was available here—every conceivable kind of helpful literature dealing with parents, child problems, and religion in the home. Several large tables displayed books of stories, sex literature for all ages, devotional books for the family, and pre-natal and postnatal literature for mothers, which had been provided by the state department of health. How little parents really know when they assume their creative role, and how much we take for granted! The parents were very frank in talking about this. The hostess, who was a mother herself and knew the problems of home and family, was able to suggest how the materials might be used intelligently, and offered to procure copies if desired. Many of the parents expressed the wish that someone had done this for them years ago.

In one corner of this room a group of small children were engaged in handwork related to the Sunday school program and devised to make good use of Sunday afternoons in the home, showing how the ideals of the church may be carried over in a practical way into the home.

THE third room invited the parents to think about "Leading Your Child into the Presence of God." The arrangements here suggested reverence, quietude, worship. The parents were asked to be seated, and the pastor's wife spoke very earnestly for a few minutes concerning the parents' opportunity for making religion real in the life of the home. She presented and explained materials to aid the parents in sharing the religious life of their growing children: children's Bibles; collections of simple and beautiful prayers for children; simple graces which may be memorized by the little folks and used at the table. She discussed certain religious pictures which were hung about the walls of the room and explained how pictures can influence the thoughts and attitudes of a boy or girl. She emphasized the use of suitable music in the home. Frankly, but modestly, she presented the successes and difficulties of her own home.

Beside her sat her own little lad. At the appropriate time he was asked to kneel by his mother's knee and to lead the people into the presence of God. He had been prepared for this for weeks in advance. He understood that he was not reciting his prayer for people to hear, but rather that he was telling God, for the people, the thoughts of love he had to share. It was a very holy and beautiful moment, and when the people rose to leave, it was with a sense of having truly been in the presence of the Infinite.

A fellowship and social hour followed the various presentations, and then supper was served. Afterward the pastor of the church spoke very briefly on the aim of "The Home Beautiful" idea. On the wall of the vestry a large poster displayed this title: "Mother, Dad, and the Church Working Together with God for the Home Beautiful." The time seemed ripe to suggest some form of organization to make this motto a living reality. A parent-teacher institute was agreed upon, officers were elected, and plans for quarterly meetings with speakers, discussions, and a social hour were made. The evening was brought to a close with a most appropriate religious drama put on by the young people. Its title was "The Unwritten Clause," a story of Christ in the home.

The pastor of the church, who gave himself enthusiastically to this program, immediately began a series of Sunday evening services with "The Home Beautiful" as his subject. The pulpit was arranged to represent a living room. Dignity, beauty, and reverence erased any thought of the sensational. The messages were frank in their treatment of married life and the place of religion in the home. After the service a young people's forum gave the young folks a chance to ask the pastor questions on his sermon or other ideas concerning marriage and the home.

The results from this concerted effort have been most gratifying. The interest of our city has been directed to the subject of religion in the home. Our church received unusual publicity of the very finest kind. Other churches

(Continued on page 34)

Making Your Teaching Vivid

By PAUL H. VIETH*

ON Sunday my kiddie relative and I made our way to the Zoo at Central Park and in time came to the cage marked 'Timber Wolf.' But lo! the cage was empty, and the keeper standing by was gruffly noncommittal and wouldn't say what had become of him.

"So we moved on, wondering about that wolf. By and by we came to a cage with no markings, entirely enclosed by burlap. Being a great enemy of secrecy, I wiggled a little hole in the burlap with a pencil and, when no one was looking, put my eye to the opening. There was the wolf. But what a wolf! He lay in a corner like one beaten, a mere bag of skin and bones.

"I went back to the keeper and said: 'I have discovered the wolf. Why are you hiding him?'

"The keeper broke down. 'Well, it's this way,' he replied. 'For months people thronged around the wolf cage. They brought their children, who stood there and screamed, jabbered, made faces, and jumped up and down. And pointing at him, they sang "Who's Afraid of the Big Bad Wolf!" Well, nothing alive can stand that criticism for long. The wolf did what any human would do under the circumstances—it had a nervous breakdown. We took pity on the animal and moved it to peace and quiet. We hope the poor beast recovers, so don't tell anybody you saw it.' "

This is a true story which appeared in one of our magazines during the year when Walt Disney's "Three Little Pigs" was showing in the motion picture theaters throughout America. It is an illustration of the effectiveness of teaching which is vividly presented. Let it serve as the text for our discussion.

I.

At best, many of life's lessons are hard. Truth in the abstract is not very compelling to most people. We must make our teaching clear through efforts at saying, "This is what it means. . . ." Just as the meaning of God in human experience was made clear to the hearts of men through incarnation in Jesus Christ, so every great truth must be made flesh so that it may dwell among us in terms of the concrete living that we know.

In his book called, *The Teacher,* Dean Weigle says:

"There is no surer way to bring the truth home to the minds and hearts of those we teach than by effective illustration. *The teacher needs the gift of imagination.* He must be able to see the truth concretely, and quick to conceive its analogies. Illustrations are of two great sorts—*stories* and *figures of speech.* Jesus used both. To teach the fatherhood of God He told the story of a prodigal son; He spoke of Himself as the "good shepherd," the "bread of life," the "stone which the builders rejected"; and of the relation of His disciples to Himself as that of "branches" to the "vine." He likened His service to a "yoke" that is "easy"; the spread of His kingdom to the growth of a "grain of mustard seed."

Looking at the use of illustrations in the broad sense of making teaching more vivid, we may add to these two types a number of others. These are the object, the picture, the blackboard, and the field trip. The teacher who is dealing with the various translations of the Bible will be greatly helped in making his teaching effective if he can actually show some of the different versions which have resulted from these translations. The teacher who is attempting to develop a knowledge of and an attitude toward children in other lands will be helped if he can show attractive pictures of these children in their home life and at play. The teacher who is attempting to add a difficult word to the vocabulary of the pupil will be helped if he can write this word on the blackboard where all may see. The teacher who is attempting to give his pupils an appreciation of the worship services of other faiths will be helped if he can have his pupils actually see the service being considered.

II.

If you would use illustrations effectively, bear in mind the following considerations:

First, through the use of illustration, you are trying to make more clear some main point in your teaching. Your illustration must, therefore, be secondary to this main point. It fails unless it helps to make that point more clear and attractive. It goes without saying that an illustration which is less familiar than the point to be illustrated is worse than useless. Unless, as Dean Weigle says in the book already referred to, the illustration is a window through which the truth may shine, and not an attraction in itself which distracts the mind and clouds the vision, it is of no particular help in your teaching. The following is a good example of an illustration which is so much outside the pupil's experience that it does nothing to clarify the point to be illustrated:

"I once heard a preacher explain hope to a number of children thus: 'Now, I will explain hope, so all these little girls can go home and tell their mothers what hope is. Now, children, you know that this beautiful stream of water that runs behind this meeting-house is composed of two elements, oxygen and hydrogen; so hope is composed of desire and expectation.' And on he went."[1]

Needless to say, no speaker or preacher should go out of his way to draw in a story as an illustration which does not naturally fit the subject and which may have doubtful value, simply because it is an interesting story.

Second, the purpose of the illustration will be defeated if it is so interesting and intriguing that it takes the mind of the listener away from the subject under consideration. I have seen a speaker fail in the delivery of what was otherwise an excellent address because he used a story which so captivated the imagination of his hearers that he was unable to bring their attention back to the substance of his address. Object lessons, such as the use of chemicals to show how water which is unclear can be cleared up by the addition of a few drops—used to indicate how the blood of Christ can clear the heart from sin—are likely to draw attention to themselves rather than to the point which they were intended to make clear. A field trip may even be nothing more than an interesting excursion unless pupils are helped to see its purpose.

*Director of Field Work and Associate Professor of Religious Education, The Divinity School, Yale University, New Haven, Connecticut.

[1]Quoted by Dean Weigle in *The Teacher.*

Third, illustrations should not be used merely as attention getters and interest holders. This is really the negative of the first point. It deserves separate attention, however, because so often it is violated. While a heavy lesson may be lightened and greatly enhanced in value by good illustrations, it is not true that an uninteresting and dull presentation can be made of value simply by telling a story or joke which seems to pick up the interest of the hearers.

III.

Of all the methods used to make teaching more vivid, the story is perhaps the most common. When a story is well selected and well told and helps to clothe in flesh and blood the point which the teacher is attempting to make, it is a very great help in teaching. A speaker who has a fund of good stories is always popular. Great teachers usually have the rare art of making their sermons interesting by interspersing them with stories which, as we say, "hit the nail on the head." It requires imagination to find illustrations in the common events of life and ingenuity to weave them into effective stories.

Another means of making teaching more vivid is the blackboard. Through the use of the blackboard the teacher can bring before his pupils' eyes, as well as to their ears, the things which he desires particularly to emphasize. This may include rough sketches, outline maps, discussion outlines, or the interpretation of difficult words. A teacher need not be an artist to use a blackboard effectively. He needs merely to sense the possibility of writing a word here, drawing a line there, to help the pupil think more clearly.

A third method of making teaching more vivid is the use of pictures. Through pictures we bring the world to the pupil. He is thus enabled to behold that which could never be made quite so clear to him through words only. Through pictures it becomes possible to tell stories which illustrate teachings. A picture—perhaps one clipped from a magazine—may show far more clearly than words what we mean by such as verse as, "Be ye kind." A poster is a more elaborate use of pictures, appropriately arranged and lettered. This gives an opportunity to show several aspects of the teaching under consideration. The time is rapidly coming when church schools will take advantage of moving pictures as a means of telling stories and showing scenes which will be a great aid in teaching.

A fourth method of making truth more clear is that of giving the pupil the opportunity actually to behold what is being taught. A visit to the noteworthy churches and public buildings in a community may be an effective aid in the study of architecture. A visit to the service and penal institutions of a community may serve to show clearly how problems of philanthropy and delinquency are dealt with. Beholding or participating in a play may serve to make biblical manners and customs clearer.

IV.

To be effective, teaching must be interesting and vivid. To make his teaching vivid is an art every teacher will do well to study constantly. He will put himself as much as he can in the place of the pupil and ask himself the question, "How can I make this mean something to my pupil?" He will test his use of illustrations not by the interest which has been shown in them, but by the effectiveness of teaching which may have resulted.

Mr. Burkhart Enters the Pastorate

READERS of the *Journal* and the constituency of the International Council will learn with great regret that Mr. Roy A. Burkhart has decided to enter the pastorate and will shortly be closing his work with the Council. The following message from Mr. Burkhart, announcing his decision, gives the reasons for this step.

"It is with deep feeling that I submit my resignation from the staff of the International Council. These eight years have been more meaningful than words can describe. The work to which I was called by the Council in February, 1927, has been the heart of my life these years. I have thought, dreamed, and talked it almost all my waking hours.

"The young people's work of the Council looks more promising than at any time during the eight years. The youth leaders of the denominations, of the state councils, and of the other cooperating agencies are really working together in the united youth program—Christian Youth Building a New World. To think of the possibilities of this joint effort gives one hope for a new and better day for the church. To resign at this time, in light of this hopeful situation, is especially difficult for me.

"Yet, for several reasons I have found it necessary to seek another line of work. The present condition of my health makes extensive travel hazardous. My doctor has warned me against continuing my present work, even though he feels that a regular schedule for some years will remedy my health. I feel, therefore, that I do not dare to undertake the work that needs to be done. It is better, therefore, that I withdraw and give my place to another.

"Further, I have been with my family very little the past twelve years and they deserve more of my time. Also, from boyhood, I have dreamed of being a pastor. The opportunity to become pastor of the First Community Church of Columbus, Ohio, makes that dream come true. I have accepted their call, and am now giving them part-time service.

"The church wishes me to fill all engagements and to complete the administration of the regional youth conferences. I will go to the Pacific coast, spend a week in Wichita, and participate in the Council enterprises at Winnipesaukee in August. I will, however, sever my connection with the staff on March 15.

"I can never express fully my appreciation for the privilege of working with our denominational and state leaders and for their friendship, which I shall cherish so long as I live. It is not easy to sever relations with the staff and office force of the Council, for there are friendships there as fine as life can give to anyone.

"The work of the Council will always be close to my heart, and any opportunity to contribute to it in the future will be considered a high privilege. I have full confidence in the future of the Council and in its service to the churches through cooperation."

In the many-sided work of the Council, Mr. Burkhart will be greatly missed. In young people's work he has been an active leader for nearly eight years. His many friends all over North America will join with the editors of the *Journal* in expressing appreciation for his fruitful service and in good wishes for him and his family.

The Adult Workers' Conference

By J. Burt Bouwman*

Everyone agrees that religious education is greatly needed; but not everyone does something about it. This article tells the story of some people who did.

THERE is a new and widespread interest in adult religious education. This interest is due in part to the clearly felt needs in the total program of the church, and in part to the vast projects of adult education now being promoted by the government and by social agencies. If the church is to have any share in shaping the new culture, which is now being formed, it will have to furnish men and women informed in the program of Christianity, and trained in carrying its ideals into action. Since adults condition the whole life and program of the church, even the work with children and youth progresses but slowly until adult leadership has a clearer vision of the needs, and is committed to more progressive methods.

These facts led us, as the Adult Division of the Department of Christian Education of the Indiana Baptist Convention, to seek ways and means of arousing adult workers to the problems and possibilities that lie before them. Those men and women who are leading the adult classes are naturally the key people in any scheme of progress. Yet most of these leaders are people actively engaged in business and professional life and rarely attend worker's conferences or conventions. Whatever was to be done, then, with this group would have to be done on Sunday.

It was, therefore, decided to hold, on Sunday, conferences of adult teachers and workers at some central place to which delegations from cities within a radius of sixty miles might easily drive. An interested pastor was asked to make arrangements in his church, and letters were sent to pastors and Sunday school superintendents asking that those actually teaching adult classes be given leave of absence for a Sunday to attend such a conference. The first conference was held in February, 1934, by the North Central group, at the First Baptist Church in Peru, Indiana. Thirty-five workers from six churches were present. Since then this same group has held a second conference, and two others have been held, each with an attendance of about thirty-five.

In the first conference held by any group the program is about as follows:

I. Visiting teachers teach the adult Sunday school classes of the church in which the conference is held.

II. Following the Sunday school and church service, a brief conference is held, in charge of the state director of religious education, where an attempt is made to evaluate the work of the morning in the adult classes.

III. A fellowship dinner is held in a hotel or restaurant, at a moderate price, where delegates get acquainted and a chairman and secretary for the afternoon may be elected.

IV. A conference at the church led by someone thoroughly familiar with the need of new purposes, new materials, and new methods in adult religious education. Here considerable time is given for questions and discussion.

V. A presentation by the director of religious education of various elective courses dealing with the very practical problems of building a new society. Textbooks are then passed around for examination and questions answered.

VI. A light lunch is served at about 5:30, followed by a brief conference to evaluate the work done and to provide for another conference—usually planned for about six months later.

In the second conference of the North Central group, the same general plan as outlined above was followed. The afternoon program was radically changed, however. A national leader in adult work presented, briefly, a domestic situation as a typical adult life problem, and invited suggestions as to means of solution which the church had to offer.

The writer then presented the problem of a man of sixty years of age who has been employed for years in a factory and who is suddenly "checked out" with no provision for earning a living. Here the elements of the problem, the sources of the problem, the desirable outcomes, the possible means of solution, the contribution of the State were considered. Elective courses having a bearing on these problems were examined.

A committee which had been appointed met after the conference closed and made provisions for the next meeting to be held in May. It is planned at this conference to discuss the forces, which the church possesses, to help the individual who is already suffering the effects of a maladjusted social order. Requests for adult conferences are now coming from over the entire state.

It is, of course, too early to measure results in terms of improved teaching and better Christian living. One adult teacher who has attended both conferences and teaches a young married folks' class, is teaching a six months' course on home problems. The desire for a follow-up conference expressed at each meeting is encouraging. The fact that, at the only follow-up conference held so far, a large number of those present the first time were again present, is a good sign. The intellectual and professional standing of most of the members of the group gave assurance that strategic leaders were in attendance. The fact that they were eager to discuss the bearing of religion upon life problems points the way to a significant field of work in adult religious education.

However, unless very careful preparation is made, these leaders will not be present. Many of them have become wary of conferences that were concerned only with such questions as, "How to increase the attendance," "How to secure the interest of members of the class," and "How to increase the membership of the church." Of course, in every church there are people who will gladly attend conferences at any and all times, but most of these people have very little influence in the church or community.

(Continued on page 17)

*Chairman of Adult Division, Department of Christian Education, Indiana Baptist Convention; and Pastor, First Baptist Church, South Bend, Indiana.

Creative Hobbies in the Church School

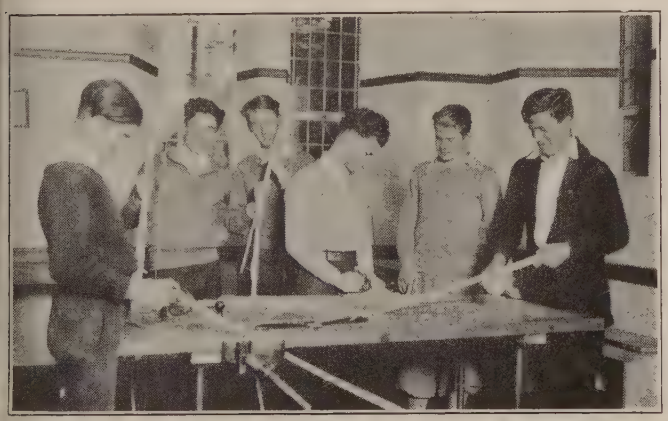
By Bert H. Davis*

ALTHOUGH capable beginnings have been made in numerous churches, it is unlikely that any private agency will duplicate for some years the extensive workshop or creative hobbies program administered by Westchester County, in New York State. In a highly urbanized and developed county, a plan that uses many of the best features of old-fashioned home craftsmanship has been produced by an efficient public administration.

Mrs. Chester Goppert Marsh directs a workshop that uses the full-time work of twelve teachers of the arts and crafts. Classes are held daily at the County Center and at a building nearby. All ages are welcomed. To a number of the young people the workshop offers training in a new vocation; but older persons who throng the classes more commonly seek an avocation, a new outlet for creative energy. A number of those who have become interested in the pottery classes, in landscape gardening, in etching and wood-block printing, and in book-binding by hand are persons whose daily work is of a monotonous or machine-like character.

Cartooning was taught to several young persons as possible preparation for a vocation. But others went from this work into serious painting, having come to appreciate the higher forms of art under competent teaching. The leather crafts appeal to young home-makers. Other popular classes are those conducted in weaving, the designing of Christmas cards, fashion and commercial illustrations, sculpture, jewelry making, and the building of ship models. A number of persons have entered one class after another, in successive seasons.

An affiliated organization conducts shows and exhibits that promote the program of the workshop, as do the lectures that precede and supplement certain of the courses



A Bow and Arrow Club

of teaching. At one exhibition held at White Plains, where the work centers, more than one thousand pieces were cataloged. These included oils, water-colors, pastels, miniatures, drawings, sculpture, ceramics, and fabrics.

In a more limited field, and using voluntary leadership, the church school may reach comparatively small but earnest groups of hobbyists and serious students. Any church school program that seriously teaches skills may consider that it is pioneering in a field that presently will

Some "Basketeers" at Work

be a recognized function of the progressive institution. Even our chorus choirs and orchestras have shared, for some years, in this teaching procedure. When a hardware merchant some years ago gave a chest of wood-working tools to a boys' class, and then followed up the matter by inducing a cabinet-maker to show the boys how to use these tools, an earlier and unrelated form of the hobby program was created. Such a teaching process may employ men and women who are not at their best in other forms of religious educational leadership. And such programs, adapted to the individual school, will use odd hours, odd rooms, and odd materials—all lost if an organized and yet informal plan of creative hobby direction is not employed.

Mount Vernon Congregational Church, Boston, Massachusetts, is one progressive institution to use available skilled leadership to the full.

"We are deeply indebted to the Fellowcrafters, Incorporated, for the original hint which gave us the idea to start such a plan and for the supplies and instructions which made it possible to follow through," reports Miss Dorothy A. Hickie, church secretary.

Fellowcrafters, affiliated with Boston University, has developed many hundreds of craftsmanship projects for children and young people in particular.

At the Mount Vernon Church, a class meets once a week for seventy-five minutes. There has been an average attendance of sixteen members, the personnel changing considerably. Men and women who participated ranged from the student group to a retired man of seventy. Founded primarily to serve unemployed persons and those with physical handicaps, this class has attracted a number who merely sought a new avocation. Those who could afford to do so bought their own supplies and paid a weekly fee of twenty-five cents for instruction. The church paid for

*Utica, New York. Photographs of hobby groups at Trinity Methodist Episcopal Church, Springfield, Massachusetts, are used by courtesy of Louis Martyny, Junior Achievement.

the instructor provided by Fellowcrafters, and the pupils' fees provided more than enough to purchase tools to be used by the entire group.

Each pupil began by learning some form of braiding, since the craft itself is simple and the materials are inexpensive. Later the pupils selected a craft to be learned, the selection including: ivoroiding such articles as pendants, curtain-rings, and paper cutters; hammered silver bracelets, ash trays, and other metal objects (including copper and pewter); weaving on looms or on a frame; leaf blocking; and beach sandals made by braiding cocoanut fibre.

The church reports three outstanding examples of persons who were nervous and discouraged and who became fascinated and energized by the new interests and the class associations. A woman with one arm was taught two crafts, and the joy she had in this achievement raised the morale of the entire group.

A number of leaders in church schools are acquainted with Junior Achievement, founded in order to provide, for boys and girls in urban centers, service and training similar to that offered by the agricultural clubs to farm boys and girls. In 1933, there were five hundred and fifty Junior Achievement clubs in operation in thirty cities in New York and New England, with six thousand boys and girls enrolled. Many practical handwork articles are manufactured by club members, and these may be kept for personal use, given, or sold. The club members, whose ages are from ten to twenty-one, receive graded training in purchasing materials, keeping records and accounts, banking, shop production, advertising, salesmanship, and business management. The City Mission of New Haven, Connecticut, is one religious institution of a number that have used Junior Achievement service to advantage.

The young people's society of the Methodist Episcopal Church of Nichols, Connecticut, helped the pastor to convert the church basement into an attractive room for meetings and social events. The pastor, Rev. Arthur B. Dewberry, taught boys of the fifth to seventh grades to use wood-working machinery in the improvement of the church building and in making toys. Sixty children received these gifts at Christmas, and later the same workers produced articles for their parents. Mr. Dewberry has now been given public school time and facilities for developing craftsmanship still further among the boys of his community.

A new member of the men's class of the First Baptist Church, Saint Paul, Minnesota, gladly shared his skill in handcraft in teaching members to make toys. As a result, three hundred gifts were provided for underprivileged children.

Few churches will enter this field all at once. In general, the emphasis might be on producing the equipment and materials needed in the present program of the church. A project in drama might include work by the players or their associates in producing costumes, scenery, and sound effects. A class in printing would be a useful adjunct to any church, as well as provide creative activities in leisure time for the teacher and pupils. A project in improving worship might require the creating of new furniture, decorative effects, and even stained-glass work, if the proper teachers could be secured. The field provides additional creative work in planning a season's program, recruiting instructors and pupils, and making available working space, storage space, materials, and tools.

Convention Publicity

By William T. Gruhn*

An organized campaign of advertising and publicity is, we believe, the secret of large attendance at county conventions. Sunday school workers cannot attend a convention unless they know there is to be one. What is more, they must be informed of the meeting in such a way that it will stimulate an intense desire to participate in it.

This feeling of the importance of effective publicity was largely responsible for a very successful convention in Brown County last year. The officers of the Brown County Council have seen the interest in the county meetings lag considerably during the past several years. Last year, with crop failure intensifying the problem, the prospect seemed darker than ever. However, the officers decided upon two things. First, it was planned to provide a program that would meet the present needs of Sunday school workers in the county. Second, it was decided that an extensive publicity campaign should carry the importance of attending the convention to every friend of Sunday school work in the county.

The first step in such a campaign was to "sell" the idea to the officers and make them assume some responsibility in carrying it out. Several meetings of the county officers were held to discuss plans, appoint committees, and decide on the general policies for the convention. The attendance of the district superintendents at these meetings was especially important because it was through them that personal contacts with the Sunday schools in the county were made.

In the larger districts of the county, meetings of Sunday school superintendents were held to stimulate interest in the county convention. These were in the form of booster meetings. Through these meetings direct contact was made with the Sunday school leaders in the county who served as the nucleus in carrying on the publicity campaign.

About three weeks before the convention, mimeographed letters were sent to about one hundred persons in the county, other than superintendents, who had shown previous interest in Sunday school work, asking that they serve on a "Booster Committee of One Hundred." Each person was asked to attend the convention and be responsible for bringing at least five others.

Weekly, for three weeks before the convention, the superintendents in the county found a form letter in their mail giving some additional information concerning the convention which they were asked to pass on to their schools. The first letter gave only the time of the convention. The second letter mentioned some of the main speakers and requested the superintendent to send an estimate of the size of the delegation from his school, on an enclosed card, to the county secretary. The third letter gave a statement of the estimated attendance from each school that had sent in a report and gave a complete statement of the program.

Newspapers usually cooperate willingly in giving publicity to such meetings. In our case, every weekly newspaper in the county was sent two different news items about the convention, and the daily newspapers were given at least half a dozen such items.

The results of this publicity campaign—the largest convention Brown County has had for several years—bore testimony of its effectiveness.

*President, Brown County Council of Religious Education, South Dakota.

Finding a Program for the Local Church

By Cyrus E. Albertson*

A NEW minister was sent to an urban church that had experienced a most interesting past. The church had grown from a small, one-room institution to a large, institutional plant with hundreds of members. There had developed a "staff" with varied duties but seemingly with no unified program. At one time the church was operating nearly forty different "clubs" and was widely known for its activity. Then the church began to slump. Interest lagged in the club type of activity and the necessity of paying some old bills began to bring about reductions in the staff. When the new minister reached the church he and the janitor were the only employed workers left.

A church with such a past had naturally attracted many folk who had never been drawn into the main stream of the church itself. The membership turnover had been far greater than the population shift would warrant and the church was faced with a real task of discovering what its program should be in the light of its resources in money and people.

The first suggestions were from those who had been with the church during its more active days. They suggested the revival of some of the features that had seemingly been most successful, or had at least attracted the largest numbers to the church. Others, who remembered the after-effects, were not so favorable but they had no suggestions to offer. The preacher had his "bag of tricks" that had worked in former churches and he was tempted to bring them out and flash them before his new congregation, but better judgment held him back. There came out of the deliberation over the kind of a program to be projected, a plan that was used and that has given the church a program that is being built upon discovered needs. This program did not come out of the past nor out of the preacher's successful experiences in other churches. It was the result of a discovery. Here is the story of how the discovery was made.

When the leaders of the church were still wondering what should be done, the pastor suggested the setting up of six study groups designated as "commissions." Each of these commissions was to study the needs of a specific age group and the agencies that were trying to meet those needs, and to evaluate the work of the age group assigned to them. From this study they were to bring two sets of recommendations. First, suggestions for programs to meet un-met needs; and second, recommendations concerning those needs that were being partly met or poorly met by agencies already in the field within the church and out.

Competent leaders were secured for these commissions and the average number in each study group was between twelve and fifteen. More than eighty folk had a part in these studies, so that one of the by-products was a glimpse into the possibilities and into the actualities by a considerable number of the church membership.

After six weeks of work these commissions prepared their reports, many of them so complete that they suggested work for the church to undertake that would require years to accomplish. All reports were presented before the entire group. From these materials there have been developed the various features of the present program.

One of the findings in three groups was that of the inadequacy of the missionary instruction being given to the boys and girls. Several small, junior missionary societies were fostered by the women's societies, serving a few children who came to their meetings. The larger group of boys and girls were not reached with any suitable program of instruction in world neighborliness. The junior societies seemed to exist largely as financial feeders for the women's societies and their efficiency was low. The commissions recommended that some form of missionary instruction be given to the entire children's group. The women's missionary societies were invited to assume, as a service project, the responsibility for developing a Sunday-school-wide program of missionary instruction, and to eliminate their junior societies. The cooperation of the adult groups was easily obtained, for the commission reports carried weight and they felt they were following the wish of a large group and not the whim of the pastor or some other leader. This school-wide program is now in the process of being worked out and, while the venture is new in this local church, the first results are far greater than those of the junior missionary societies.

WHEN this church was built, a gymnasium was provided and, in the days when the church hired several workers, a member of the staff conducted a recreation program. The church is located in a high-type residential neighborhood where every grade school has a gymnasium and the junior and senior high schools are also equipped with fine recreation rooms. There was a feeling on the part of some parents that the church should continue, with volunteer leadership, some form of gymnasium program to care for the children after school for at least one night a week. The commission went to the schools, found out the activity program of the various grades, and checked that with the boy and girl organizations of the city which met after school hours. As a result of this study, it was agreed that a gymnasium program for this church was not a necessity. There was the report, however, that for young folk out of high school and not able to attend college it might be desirable to develop such a program. Gymnasium privileges were provided for this group, but their own response was so slight that after the first season it was discontinued.

In the city where this church is located, almost every organization for boys and girls operates a summer camp. Inquiry was made to find out how many boys and girls in this church attended those camps and finally a careful survey was made of camp attendance. Three commissions also studied the effects of the camps on boys and girls

*Pastor, Washington Park Community Church, Denver, Colorado.

who attended, especially as the camp might affect their loyalties to home and the church. The results of this study were rather startling to the group for they discovered that less than one-fifth of the boys and girls availed themselves of camp privileges and some of the effects of camp programs were decidedly negative. As a result, the church decided to develop its own camp program. A group of adults got back of the idea with the result that during the first year of the church camping program more than twice as many went to camp as had attended all the other camps the preceding summer, and the loyalties of the boys and girls had been tied closer to the church. This camping project has now led to the church developing its own buildings and training its own leadership. The camp is self supporting but is not planned to operate with any financial profit.

The commissions studying high school and older young people included in their groups several young folk of the ages being studied. Their reports were perhaps the most challenging to the church of any that were given. They covered one of the largest youth groups in any church in the city. It was discovered that one of the major interests of the young folk was the mountains, located less than half an hour's drive away. The only opportunities for mountain climbing with organized groups were on Sunday with Mountain Clubs. Many parents and some of the young people objected to regular Sunday trips. As a result of these findings, this church now has a Mountain Club of its own with more than one hundred members. There are no dues and the expenses are divided so that trips are most inexpensive. One summer this group, with an average of thirty on each trip, climbed seven peaks, five of them being thirteen and fourteen thousand feet high. They made various other trips and have a program that includes winter outings and trips during school vacations. It is a popular and successful club and has created an unusual spirit of fellowship within the youth group of the church.

The university and older youth study commission felt that they had discovered a real need for some form of friendly counseling, in groups, on problems that came up as a result of their school experiences. To develop a well-balanced life, when the university emphasized the mental and social and almost ignored the spiritual, was a problem which this commission felt the church should take up more adequately. They had no definite recommendation, but inquiry and study led to the introduction of a series of "discussion house parties" for this age group. The subject for discussion is announced before the time of the party so that only those who are interested in that particular topic will attend. These groups have discussed such questions as, "How Can We Make God Real to Us?" "Are Principles and Standards a Necessity?" and other subjects of real importance to their particular situation. This phase of the program of the church will be continued and enlarged to meet the growing need for a time that is long enough to think through some of these questions. The Sunday school, with its short session, has not provided this opportunity.

In the past several years this church has had various types of men's activities, from Bible classes and brotherhoods to minstrels and carnivals. All men's activities had been spasmodic, each new venture lasting for a short while and then dying out to await the coming of something new. The commission which studied the needs of men felt that some other type of program must be developed to meet the need which city men have for fellowship with their neighbors. They recommended the beginning of a "fellowship for men," not an organization with a big program and a great deal of "pep," but an opportunity for men to meet and get to know each other. This movement is not dependent upon eating, for they serve no meals. The attendance has grown steadily and, while the group is not large, the objectives of the commission seem to be on the way toward realization.

These are a few of the developments in program building that have come from this study plan of discovering what should be done. The official leaders of the church have moved forward with a certainty and a conviction of purpose that was lacking in the past history of the church. The church is eliminating competition with other agencies in the community that are doing their work efficiently. The leaders of the church believe that they have discovered the "scientific method" for building a program. The findings are checked frequently and a re-study will be made at the close of a three-year period. Waste energy is being diverted to purposeful channels and overlapping is gradually being eliminated. We believe that the church has a growing program which is meeting the actual needs of changing times.

The Workers' Conference

THIS issue of the *Journal* offers a wide variety of articles for presentation at the monthly meeting of teachers and officers. The following outline is suggested for the meeting:

1. Devotional Period

Bradley, "Entering into Life"
Editorial, "What Am I Accomplishing?"

2. Our Church

This is a good time of year to take a critical look at the church's total program. What are the points at which it might be enriched or broadened in scope? How effective is the work which is being done?

Albertson, "Finding a Program for the Local Church"
Vieth, "Making Your Teaching Vivid"
Davis, "Creative Hobbies in the Church School"
Russell, "Drama as Adult Recreation"
Editorial, "Character Values in Church Basketball Leagues"
Stock, "This Enduring Wisdom"
"What are the facts?"

3. Our Church and Our Homes

The spring months provide splendid opportunities for enlisting the interest and cooperation of parents in the task of Christian nurture of children and young people.

Atkinson, "The Home Beautiful"
Hayward, "Services for Home Worship"

4. Our Church and Our Community

No group of church workers can afford to miss the values which can come through working with other like-minded persons for the moral and religious betterment of the community in which they are mutually interested.

Editorial, "Unite to Reach the Untaught"
Burkhart, "Christian Youth Building a New World"
Miller, "Organizing a Community for Religious Education"
"A Bible Reading Campaign"

Christian Youth Building a New World

By Roy A. Burkhart

THE response to the United Youth Program, Christian Youth Building a New World, surpasses the fondest expectation of those who shared in the preliminary plans. The delegates to the Christian Youth Council of North America, at their meeting in June, gave it their unreserved approval and did much to help develop the program. Young people, in many of the denominational and state council camps and conferences, thought through the various aspects of the program and their findings are now in the possession of the Joint Committee on United Youth Program.

The Youth Committee of the Department of Evangelism of the Federal Council of Churches, the International Society of Christian Endeavor, the National Council of the Y.M.C.A., the National Board of the Y.W.C.A., the Boy Scouts of America are all cooperating in this program. Although it was launched by the International Council of Religious Education, and although the materials for use in connection with it are being prepared by the Council, it is a joint movement in which all these agencies are sharing and is being promoted by a committee on which all have active representatives.

Many of the denominations have had national meetings at which time their youth programs shared definitely in this larger one. Promotional materials, suggestions for worship, materials for classes and young people's societies are being worked out by all denominations in harmony with this movement. State councils of religious education are building their state and county conferences so as to deal with various aspects of the joint program.

The Cooperative Preparation of Materials

A number of materials have already been prepared cooperatively and are being used widely. These are:

Forward Together—Christian Youth Building a New World. Promotional leaflet giving information about the movement. Price: single copy, 1c; per 100, 75c; per 500, $3.50; per 1000, $6.50.

Poster, 11½x16½ inches. Price 10c.

Our Share in Building a New World. A printed pamphlet of 24 pages containing suggestions and resource materials for local groups. Price 10c.

The Statement of Conviction of the Christian Youth Council, including a worship service for use in connection with the signing of this statement. Price: single copy, 5c; five or more copies, 3c each; 300 or more, 3c each less 20 per cent.

The *worship service* to be used in connection with the signing of the *Statement of Conviction* may be secured separately at the following prices: per dozen, 15c; per 100, 50c.

Various city groups are working on other materials which will be of special help to local church and community groups. For example, a handbook for the movement is in process of preparation and will be ready for circulation on or about April 1. This will contain information about the history and objectives of the programs and a large variety of suggestions to local groups for carrying forward the various projects on which the agencies are cooperating. The book may be secured from the headquarters of any of the denominations, the state councils, or any of the other cooperating agencies.

Special promotional pamphlets on world peace, leisure time, personal religious living, and helping other young people to be Christians are also being prepared and will be available about April 1.

Cooperation in Field Work

The cooperation of the different agencies is going farther than agreement on program and joint preparation of materials. It is to include the pooling of field service on a large scale. The programs of the various denominations in young people's work are essentially the same, which means that one national worker can give help to youth and adult leaders of all groups as well as to his own.

Such pooled field service is to include not only the denominations and state councils constituting the International Council, but the Federal Council of Churches, the International Society of Christian Endeavor, the Y.M.C.A., and the Y.W.C.A. Two distinct types of field service are now being planned.

The first is a series of regional youth conferences to be held March 1-10. There are to be six teams of five leaders, each reaching four important centers. The cities definitely agreed upon at present are Seattle, Portland, San Francisco, Los Angeles, and Salt Lake City in the west. Another team will reach St. Louis, Kansas City, Lincoln, and Denver. A third team goes to Chicago, Des Moines, Huron, and Minneapolis. The fourth team reaches Birmingham, Atlanta, Nashville, and Louisville. The Atlantic coast team will visit Portland, Boston, Hartford, New York City; and the sixth team, Philadelphia, Clarksburg, Baltimore, and Washington.

A second type of field service is the holding of specific conferences on peace and leisure time education for the training of leaders who in turn can serve in denominational and other camps and conferences.

Looking into the Future

There has not been any distinct nation-wide Christian youth movement in this country. There are hundreds of small movements of one sort or another, but none that is national in scope. Many feel that here is a movement which is destined to become North American in its scope. Including as it does all of the Christian youth agencies in both the United States and Canada, there is every reason to expect the great things. Not only should the ten or twelve million young people who are now in the churches become active in this united effort, but thousands who are not, should be won. Never before has the Christian youth program looked so promising nor have youth and their leaders been so certain that, working together with God, they can really help to build a new world.

Already programs for camps and conferences are being shaped in accord with this movement. Various denominations are planning national gatherings to build their own programs in harmony with this common purpose. The camp conferences of the International Council of Religious Education are to be a real part of it. The bi-annual convention of the International Society of Christian Endeavor, to be held in Philadelphia in July, will have a distinct relationship to this joint effort.

Knowles Memorial Chapel, Rollins College

At Worship with Youth

On a College Campus

By Vincent Ravi Booth*

THE street in Winter Park, Florida, on which is located the apartment we have occupied this past winter, leads straight to Lake Virginia and to the canoe landing platform canopied by spreading water oaks festooned with Spanish moss. Much frequented in the daytime by the guests of the nearby hotel, this platform in the lake is deserted at night. I have formed the habit of wandering to that spot after most people have sunk into slumber, to gaze for hours on the resplendent heavens. What a place to study stars! The heavens in these parts most assuredly declare the glory of God. I should have to write a book to record in full all that the stars say to me. Yet half a dozen words will do it better than a book, such words as Infinite Intelligence, Purpose, Harmony, Beauty, Peace—in one word, God.

There is another spot in Winter Park where I am almost as strangely moved as when I am sitting at night by the waters of Lake Virginia. I refer to Knowles Memorial Chapel of Rollins College. What a place that is for a service of worship! Designed by Ralph Adams Cram, the architect of the Princeton Chapel and of many other noble buildings here and there in the land, the chapel of Rollins College, in the Spanish order of architecture, is considered by him his finest work. In every line, arch, cornice, lintel, door, and window it is a religious edifice. A savage or a philosopher could come to no other conclusion. The moment a decent man enters it his demeanor changes. Instinctively he becomes reverent. Could any designer of a temple ask for higher praise?

In such an atmosphere as this a man must express himself and be at his best whether he sits in the audience, in the pulpit, in the choir, on the organ bench, or merely passes the offering plate. An informal, casual, careless, slipshod service would be a profanation. I have had opportunities to study and appraise the value of many types of religious services in various parts of the world, but never have I attended such services as are held in the chapel of Rollins College. Throughout them the messages of the stars are audible—Infinite Purpose, Infinite Harmony, Infinite Beauty, Infinite Goodness, Infinite Peace, in one word—God.

The service is the creation of the students of Rollins College, as fine a feat of self-expression as one may hope to witness on this planet. The vested choir is made up entirely of students, young men and young women. And how they sing! I have closed my eyes and listened, only to imagine myself in Westminster Abbey, mistaking the voices of the girls for the boy sopranos of the great "minster." Every part of the service, with the exception of the sermon and the benediction, is conducted by the students—opening sentences, responsive reading, litany, prayers, Old and New Testament lessons, an occasional poem—young men and young women alternating throughout the service. The prayers and responsive readings are composed and arranged for each service, not taken out of a printed book. The intelligence, good taste, and feeling displayed by these students as they read and conduct the service would put to shame many ministers. Each week the order of service is printed, and is distributed as the worshipers enter the chapel. Never a copy is found in the pews or racks when the congregation has dispersed. Churches near and far apply for copies. Slowly, but surely, the student service of Rollins College is enriching the worship of many churches.

Once or twice a year, when a distinguished clergyman or member of the Rollins faculty is not available, a student delivers a carefully prepared message. The baccalaureate service last June was the creation of the student body, their own special service planned to express their feelings and hopes for the graduating class. No outside speaker was imported.

Of course there is a master mind back of all this, guiding, suggesting, inspiring, watching—Charles Atwood Campbell, Dean of the Chapel. Like the sun rising or setting, he makes no noise, content to be a permeating and vitalizing influence. Fortunately for all, Hamilton Holt, President of Rollins College, is in full sympathy with the ideals of the chapel. Here is a college president who believes in and works for progress in education—progress in subject matter as well as in method—and who at the same time is convinced that the more one honestly and successfully pursues truth, all truth, the nearer one draws to God. I suspect that he fancies that a college chapel may be a dynamo generating spiritual light and power to illuminate and lift to a higher plane the hearts and minds of a community of people.

The aim of the services of the Rollins College chapel is not primarily to soothe, comfort, and minister to the esthetic sense. Rather, it is to strengthen the will and to prompt

*Founder of Bennington College, and Pastor, Old First Church, Bennington, Vermont.

he students to render helpful service within and without he college community. It is dangerous and wrong to waken religious fervor unless opportunity is given to onvert enthusiasm into deeds. Students of character and pirit are organized under the direction of the Dean into he following groups. First is the Chapel Staff of nine or ten representative students who project the general chedule for the year, meeting as occasion may require. The staff is responsible for the organization of the following five committees, each committee limited to twenty drawn from the whole student body.

The Program Committee. The business of this committee is to study carefully the details of the various programs, the order of worship, the technic of ritual, subjects, speakers, and so forth.

The Music Committee gives full consideration to the type of music—choral, solo, organ, instrumental—and devotes particular attention to outstanding celebrations and ceremonies: such as, Thanksgiving, Christmas, Palm Sunday, Easter, Lincoln's birthday, and so forth. This committee also studies the two or three vesper services held each week, consisting entirely of organ, vocal, and instrumental music. Held at the close of day, when the setting sun floods the splendid building with golden light, and the voice of man is heard only in song, these vesper services are a benediction.

The Hospitality Committee consists entirely of young men, appropriately garbed when on duty. Their business is to usher the congregation, to care for the physical comfort of the worshipers, and to receive the offerings. Since the chapel is frequently filled to capacity, their work is delicate and serious.

The Publicity Committee keeps in touch with the college community by informal association and contact, and by news columns in the college paper and public press. Since compulsory attendance at chapel is unknown at Rollins, the work of this committee is of paramount importance. Moreover, the Publicity Committee in the fall of each year promotes the Rollins Christmas Fund by disseminating information as to peculiar needs and opportunities to cooperate in worth-while undertakings.

The Social Service Committee has a large responsibility through the wise expenditure of the Christmas Fund, a considerable sum of money, the free will offering of the student body. During the past year financial aid has been extended to the Hungerford School for Negroes—the excellent chorus of this school has been provided with hymn books, the Christmas tree decorated, and festivities planned by the students. Aid has been extended to various Negro pastors and their congregations and to the Winter Park welfare organizations; and dinners as well as regular payments of money have been provided for those in great need. Students struggling to make both ends meet have quietly received assistance. One student, blessed with wealth, has made it possible for six students short of funds to remain in college for the last two years. The daily papers, magazines, books, and flowers in the college infirmary and nearby hospitals are also provided by the Social Service Committee. A generous gift was made this year for the encouragement of American Christian students in European universities.

Through these five channels flows the spiritual energy liberated by the services of Knowles Memorial Chapel—services unsurpassed for dignity, unity, beauty, brevity, and vitality.

Two closing observations may be in order.

Whereas in most colleges the chapel service is provided by adult leaders and handed out to the student body as a ready-made suit which is supposed to be a tolerably good fit, at Rollins College the chapel service is of, by, and for the students. It is their service, their creation, through which they express themselves in terms of spiritual feeling, aspiration, idealism. It is youth in the act of adoration facing the infinite mystery of life.

Needless to say, a college chapel which successfully rebroadcasts the messages of the stars to all who will listen is duplicating the insight of the wise men from the East, who followed a star until they found the Savior of the world.

The Adult Workers' Conference

(Continued from page 10)

A mere announcement will not get the key people. Adult classes must be prevailed upon to give their teachers a day's leave of absence, and, as was done in one church, pay the incidental expenses of the teacher, possibly as a reward for faithful service. Unless someone does some thorough-going personal work, strategic leaders will not get to the conference. Without such leaders, the Conference is futile. With such leaders in attendance, success is reasonably assured.

The educational opportunities before such a group meeting every six months are certainly challenging. While, on the one hand, the fact that adult teachers often stay by their teaching jobs for years may be a source of concern, on the other hand, it does give an opportunity to develop a sense of fellowship in a group meeting twice a year. New and stimulating subjects for discussion will always be available to groups that are dealing with the great field of religion in its relation to life. There will also be other opportunities for these various district groups: such as, the circulation of books, the mailing of free literature from our publishing houses, and the development of an adult group at our summer assemblies and training schools.

These adult conferences should serve as channels to introduce present leaders to the tremendously challenging opportunities before the church today, as we seek to help men and women to live at their best in difficult times, and as we seek to rebuild society in preparation for a fairer day.

Organizing a Community for Religious Education

Article Two

By J. Quinter Miller*

The first article in this series, which appeared in the January issue of the Journal, discussed five of the factors of success in a cooperative community program of religious education. The five points were as follows:

1. The council should be representative of the whole Protestant community.

2. Interinstitutional representation should be practiced as a means of avoiding duplication and of increasing interorganizational cooperation.

3. Increasing understanding and cooperation between public school and church is essential in developing the character education program of the community.

4. Stated objectives must be continuously reviewed and revised in the light of experience.

5. Periodic evaluation of the cooperative program should form a recognized part of the council's work.

IN addition to the five issues pointed out in last month's article, there are at least two other major factors which have to do with the success of a council organization. Let us consider these and add them to the total list.

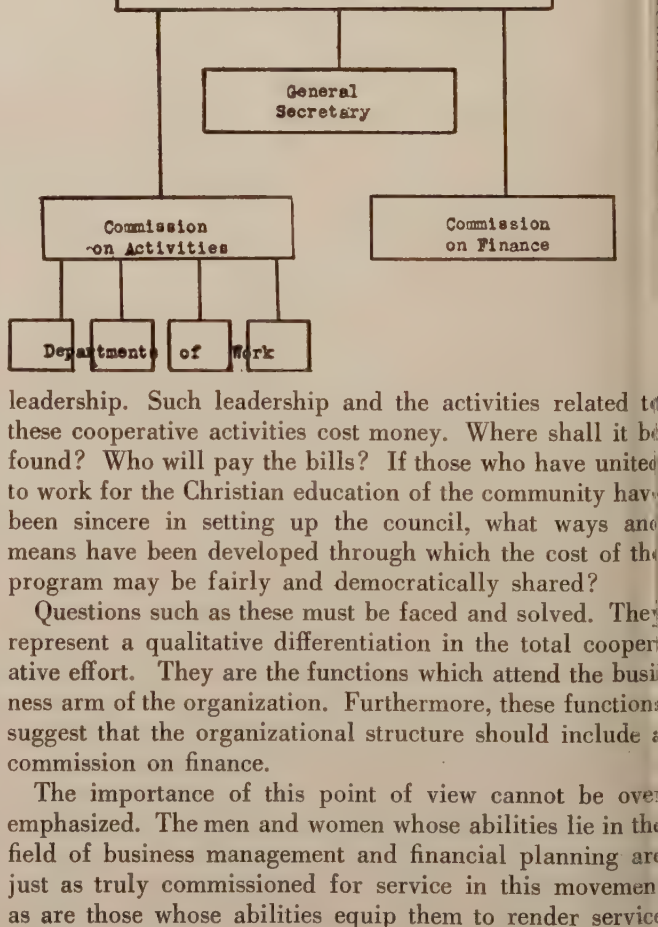
6. The council should be organized in relation to the work contemplated. The work to be undertaken through cooperation determines the structure of the organization. In other words, function determines structure and not structure function. By understanding and acting upon this theory of social planning, maximum efficiency may be expected with a minimum of organic machinery. The application of this principle dictates that only those boards, committees, and budget items will be planned which the functions and tasks in hand require.

This does not mean that it is impossible to sketch the general organizational structure which the people, churches, denominations, and allied agencies need in order to function cooperatively on specific tasks and problems. These are so basic, and have been wrought out experimently so frequently that, given the idea of democratic participation through constituent group representation, the minimum lines of an organization can readily be projected. The accompanying diagram pictures the minimum community organization.

The four constituent units of membership for the council are: the people, the churches, the denominational bodies (when maintaining a local organization), and the other social and religious forces of the community. These delegate power and authority to the council. These are the constituent community elements which seek through organization to unite to do certain things for the Christian nurture of the community's life which can be done most effectively through unity of action. This form of organization emerges from the philosophy of cooperation itself. It is shaped by the functions—acts of cooperation and united action—which are presented by the situations and problems arising through the experiences which people face in social groups.[1]

7. Financing the cooperative program should be proportionately shared by the participating constituent groups which compose the council. The tasks which the cooperative movement faces in nurturing the religious life of a community are stupendous undertakings. Review the needs cited by the four spokesmen referred to in the former article. Their solution cannot be worked out without skilled

Diagram of Community Organization



leadership. Such leadership and the activities related to these cooperative activities cost money. Where shall it be found? Who will pay the bills? If those who have united to work for the Christian education of the community have been sincere in setting up the council, what ways and means have been developed through which the cost of the program may be fairly and democratically shared?

Questions such as these must be faced and solved. They represent a qualitative differentiation in the total cooperative effort. They are the functions which attend the business arm of the organization. Furthermore, these functions suggest that the organizational structure should include a commission on finance.

The importance of this point of view cannot be overemphasized. The men and women whose abilities lie in the field of business management and financial planning are just as truly commissioned for service in this movement as are those whose abilities equip them to render service in such activities as leadership training, worship, or any

*General Secretary, Connecticut Council of Churches and Religious Education, Hartford.

[1]For a discussion of the basis of membership and function of the executive committee, see Hartshorne and Miller, *Community Organization in Religious Education*, Chapters II and XII.

her phase of the program. Hence the constituent units the council, particularly the churches, and allied gencies must act intelligently in choosing men and women ho will reverence the commission of steering and under- irding the financial and business interests and needs of operative Christian endeavor.

As the commission on finance confronts the question where to find money to meet budget requirements, it ill sooner or later become clear that said money must ome from individuals who are members of the various operating units of the council. The council as such is somewhat hazy, nebulous idea in the mind of the masses. Personal membership of the masses of Christian people n the council is indirect. Their direct membership is in church, a Young Men's Christian Association, et cetera, ach in turn being a constituent member of the council.

Up to now, no successful plan has been evolved, to the vriter's knowledge, whereby the rank and file of the Christian people of the community can be made to feel uch a direct, vital, and personal membership in the coun- il as to make feasible the plan of financing it through membership dues. The place where such membership consciousness does exist is in the local churches and the allied social and religious agencies of the community. Furthermore, the machinery for financing, such as the every member canvass, used pretty generally by the local church already exists there. The cooperative program of the churches is not some claim apart from the church, but rather an extension of its influence and responsibility into the community of which it forms a part. These are the factors which have led communities to adopt the budget finance plan as the most equitable and permanent basis of distributing the budget of the council among the varied agencies which compose it. *In theory*, it makes of the council an agent of the corporate life of the Christian churches, "The Christian Ecclesia," functionally united to face the common problems of spiritual illiteracy and social regeneration within community life. It has been demonstrated that it will work. It is illustrated here as being, in the opinion of the writer, the soundest and ultimately desirable basis for providing the money without which community programs of religious education must fail.

The budget finance plan distributes the cost equally among the participating units of the council. Let me explain. The churches and the allied religious agencies of a given community have individual budgets. Let us assume they total $250,000. The budget for the council of religious education totals $5,000. The latter figure is two per cent of $250,000. The cost of the cooperative program is two cents on every dollar raised by the church and its allied agencies to carry forward their work. Since the cooperative work is simply an extension into the community as a whole of the united efforts of the individual churches and groups composing the council, it is legitimate to include in the budget of these local churches and groups a sum equal to two per cent of the budget raised by each local group for its current expenses and benevolences. This divides the financial load equally among all participating groups. It utilizes the already existing financial machinery—the local church every member canvass—rather than the expensive and wasteful special campaign for funds. Even more important, perhaps, it ties in and unifies the cooperative program with the local church's program and thereby focuses the cost charge for the work of the church where it psychologically belongs, because the local church is the unit in which membership is consciously felt by the largest number of the men and women who have money and can be influenced to share it with others in the development of a more righteous citizenship.

This plan does not exclude personal gifts, denominational appropriations, or endowment. Rather, it seeks to outline a basis upon which the cost of cooperative enterprises may be fairly shared by the cooperating parties.

The former discussion has dealt largely with a plan by which the commission on finance may carry out its work. Such additional duties as the following must not be overlooked: building of the budget (assisted by the staff); supervision of expenditures; issuance of monthly financial statements; auditing of the accounts; supervision of the property of the council; and all other duties pertaining to the business administration of the council's program.

It should be pointed out that the commission on finance is not, however, the final authority. The final authority is the council, yet for all practical purposes, since the council meets infrequently, it is the executive committee. Therefore the executive committee will review the budget recommendations of the commission on finance and submit it along with all other major financial reports to the annual meeting of the council. This procedure insures representation of both the business and activities interests whenever major discussions on policy and program are to be decided.

The final article in this series will deal with the problems involved in planning a program of activities by which to meet the religious needs of the community.

A Unique Convention Exhibit

A PARADISE for children, parents, and religious workers" are the words used to describe the exhibits at the recent sessions of the Connecticut religious education convention. It seems to have been just that.

For example, there were five tables lined with toys, including blocks, wagons, trains, and animals in all of the brightest colors. There were chemical, microscope, and mechanical sets that beckoned boys to share the unknown. At another end of the room was a wall covered with screens displaying the finest religious prints and the most attractive children's pictures available in this country, as exhibited by the various printing houses which distribute them. Representatives from the companies providing these materials were there to give further suggestions or to receive immediate orders. In a section for posters there were the most graphic pleas for disarmament and peace yet seen in this country, just received from England. Other posters illustrated the work of various church school classes—one, in particular, showing the world-wide sources of the materials in our telephones. Special subjects, such as "Christian Youth Building a New World," the Missionary Education Movement, the League of Nations, the bulletins of our own state council, each had a table. In addition, there were the regular publishers' displays with a very complete line of books and teaching helps.

The exhibit was arranged by a committee of which Miss Edna M. Baxter was chairman.

Drama as Adult Recreation

By Mary Russell*

A RECENT experience has proved to one church that drama has a real recreational value for adults. This is a fortunate discovery in view of the efforts being made by some churches to provide recreational activities for men and women. Nearly every church today can offer young people and children the means of wholesome recreation, but not so many are able to assist adults in finding release from weariness and worry in ways that produce courage, stimulate vision, incite laughter, restore self-confidence, and provide pleasurable association with others.

In every church there are men and women who stand in need of more satisfying recreation. They are the persons who are passing from arduous and confining duties into freer days and fewer responsibilities, who find themselves with too much leisure and not enough interests. What can the church offer them in the way of recreation? Gym work is too strenuous, ball games are prohibited, hikes are out of the question for many. The men may have a Bible class and a club. The women drift into classes on Sunday, and attend meetings of the women's organization where they listen to programs or sew for the needy. Recreation? Possibly, but not re-creation.

To these, and other adults, dramatics offer a form of recreation that renews self-confidence, refreshes weary spirits, provides delightful association with others, and affords entertainment for many.

Perhaps the first reaction on the part of some of my readers will be to question whether adults, in middle life and beyond, would be interested in producing plays; and second, whether they could do so satisfactorily.

Our experience in First Congregational Church, Los Angeles, has proved that adults, from forty to sixty, are perfectly capable of putting on plays and pageants, and delight in so doing. On one occasion, the entire cast of seven was comprised of women all close to the fifty-year mark. Not only did the women enjoy the rehearsals and the production, but presented the play so well that they were invited to repeat it at the main women's event of the year, the annual May Day luncheon.

A word or two about that particular play will serve as an illustration of what can be done with adults. The giving of a play was the outgrowth of a desire on the part of a certain group to raise money. (That in itself not being a new idea!) But the women were eager to have a program that would be novel, interesting, and sure to draw a crowd.

The suggestion of a play met with instant favor. *But*, the idea in the minds of the women was to call on the younger women and the daughters of members for assistance. Few even thought of the possibility of the group putting on its own play. But that was what took place. The entire production was the work of that group of older women. The cast, the costumes, the stage set, the advertising, the sale of tickets was all theirs.

Of course the play had to be selected with extreme care. A light comedy, as befitting the occasion and the efforts of the women, was selected. That was contrary to what would have been done with young people. But these women had lived through sorrow, serious experiences, and near-tragedies. They would have had difficulty in *playing* serious parts; to them they would have been real.

The comedy was one that did not depend on absurd actions or embarrassing situations for its humor, but relied on characterization, costumes, clever lines, and a succession of surprises to furnish interest and amusement. The fact that the women wore old-fashioned costumes and played characters quite unlike their own tended to relieve them of self-consciousness, and to enable them to enter with zest into their interpretations. The play was given twice, each time to capacity houses.

Rehearsals were no problems. The women had time, and were willing to come often. For them, the rehearsals were more than hours of practice; they were occasions of happy companionship, with opportunity for conversation, laughter, work, and self-expression. It was fortunate they found them so, for many rehearsals were needed. The greatest difficulty encountered was memorizing, for all were quite out of practice in that respect. But frequent repetition served to fix the lines in their minds so that at the public performances no prompting was necessary.

The play and its production was not confined to the seven in the cast. The larger group was made to feel that the play was their project. Members were called on for costumes, for properties, for ticket-selling. They were told just enough of the plot to stimulate curiosity, and kept informed as to the progress of the players. On the afternoon of the first production, the members of the organization appeared wearing paper caps of one style and color which set them apart as sponsors of the program. Even this little thing helped to make it a truly cooperative affair. The women still refer to "our" play.

Needless to say, this successful production did not mark the end of adult dramatic enterprises in our church. On another occasion both men and women were used in the cast. That presentation was in the nature of a pageant with speaking, singing, and instrumental features all taken by adults. It was given in the main auditorium and as a number on the program of a state conference. Here, as

Old-Fashioned Costumes Relieve Self-Consciousness

*Los Angeles, California. Author of *Producing Your Own Plays*, *How to Produce Plays and Pageants*, and *Drama as a Factor in Social Education*.

n the comedy, stress was placed on characterization and ostumes.

On other occasions, one or more adults have been included in a cast of younger persons. So that, during the ear, quite a number of men and women have appeared n dramatic roles, and in every instance they have taken heir parts with credit.

However, as important as the final presentation is, we are convinced that the by-products are the things of greatest value to adults. First comes acquaintance, a serious problem in Los Angeles where strangers are many. Some are there for a few months, others to spend their remaining years. Many are without family, friends, or relatives. They live in single apartments, have no community affiliations, attend church on Sunday to sit next to strangers as lonely as themselves.

At a certain first rehearsal, it was discovered that only one person there had even a speaking acquaintance with all the others, but by the time the play was ready for production every individual in the cast counted every other member her friend. And the pleasant relationships have continued as the parties, the calls, the walks, the greetings amply testify.

One woman well expressed what rehearsals are able to do in the matter of re-creation. At the second rehearsal she confessed that she had been so weary the evening of the first rehearsal that all the way to the church she had chided herself on her foolishness in accepting a part. "But," she added, "we had not gone far with the practice before I felt my weariness slipping from me. I found myself relaxed, excited, growing refreshed and happy."

The radiant faces of adult players, their hardly-concealed excitement, their delight in "being in things" again, the consciousness of having a recognized value, with something to give, speaks of a joy that re-creates.

Surely, for adults, as well as for young people, drama supplies a combined service-and-recreational activity that the church can use to good advantage.

Suggested Plays for Adults

Humorous

Cherry Reads the Message. By Mrs. Chester Johnson. Eldridge Entertainment House. 5 women. 25c. Colonial setting.
A grandmother who manages everybody and everything.

Joint Owners in Spain. By Alice Brown. Samuel French. 35c. Royalty, $5.00. 4 women.
The problems that confront four old ladies in their attempt to live together.

Mrs. Maloney's Afflictions. By Mary Russell. Eldridge Entertainment House. 30c. 7 women.
This is the play referred to in the foregoing article. An Irish play with quaint costumes, surprising lines, and amusing situations brought about by a self-pitying, deaf, old woman.

Puritan Style Show, A. By Mary Russell. Willis N. Bugbee. 35c. 4 men, 9 women. All parts can be taken by women.
A Thanksgiving comedy. Few speaking parts. One good reader and a pianist needed. Modern and Colonial costumes, and conditions contrasted, then and now.

Putting Up a Prosperous Front. By Floy Pascal Cowan. Eldridge Entertainment House. 35c. 2 men, 4 women.
Mrs. Sherwood, wishing to impress visitors, borrows furniture from her neighbors. Then the neighbors ask for its return in the presence of the guests. Explanations and embarrassments follow, but it ends pleasantly.

That's What They All Say. By Isla Richardson. Eldridge Entertainment House. 35c. 4 men, 4 women.
Neighbors call on newlyweds and offer advice on many matters.

Serious

Pink Geraniums. By Marguerite Kreger Phillips. Eldridge Entertainment House. 35c. 2 men, 3 women.
A strong story of the hardships, courage, and loyalty of rural folks of the midwest.

Adults Enter with Zest into Character Interpretations

The Bishop's Candlesticks. By Norman McKinnel. Samuel French. 35c. Royalty, $5.00.
Based on incident of *Les Misérables*. Excellent part for older man with good voice. Requires careful coaching.

Waitin' Fer Sun-Up. By Ethel G. Lawrence. Eldridge Entertainment House. 30c. 3 men, 5 women.
A strong play of mountain folk with their handicaps and struggles.

Bread. By Fred Eastman. Samuel French. 35c. Royalty, $5.00.
Good character parts. Problems and temptations of a modern rural family whose income is insufficient to meet their needs.

Addresses of Publishers

Willis N. Bugbee Company, Syracuse, N.Y.
Eldridge Entertainment House, Franklin, Ohio.
Samuel French, 25 West 45th Street, New York City.
Publishers will send catalogs on request.

Dramatic Materials for Easter

AN EASTER PLAY, entitled "The Cloth of Sendony," by Elizabeth H. Emerson will be published in the March issue of the *Journal*. This play requires eight characters (six men and two women), and the scenes all take place in a room in the home of Joseph of Arimathaea.

Other Easter dramatic materials which are available from the International Council are as follows:

"Passion Week" (A service of worship in music, Scripture, and pictures) by Nancy Longenecker. Price 10 cents.

"Pilgrims of the Way" (An Easter play) by Dorothy Clarke Wilson in the March, 1931, *Journal*. Price 15 cents.

"Release" (A one-act Lenten play) by Dorothy Clarke Wilson, in the February, 1933, *Journal*. Price 15 cents.

"A Dramatic Worship Service for Easter" by Grace Sloan Overton, in the March, 1933, *Journal*. Price 15 cents.

"A Great Bell Ringing" (A dramatization on the Resurrection theme) by William George Cummings, in the March, 1934, *Journal*. Price 15 cents.

A Bible Reading Campaign

Conducted by the North Dakota Council of Religious Education

IN April, 1933, a Christian layman, the father of a boy about twelve years of age, noticed that the lad was quite interested in some of the adventure stories of the Old Testament, and that this interest could be stimulated by selecting the stories for him. The father of this layman, an outstanding merchant in the city, has been a great reader of the Bible and a firm believer in the value of a knowledge of the Bible. These two facts led the layman to call Mr. C. A. Armstrong, General Secretary of the North Dakota Council of Religious Education, into his office one day to talk over the possibility of some plan to stimulate the reading of the Bible among children. As a result of this conference, Mrs. G. A. McGregor, children's work director for the state council, and C. A. Armstrong worked out a plan for experimentation in the city of Fargo, under the direction of the local city council, which is a volunteer organization, but very active.

The plan, briefly outlined, was as follows:

Purpose: To encourage and stimulate the reading of the Bible by pupils in the Sunday school, to the end that they will become familiar with the Bible narratives, learn something of the great characters, and grasp something of the ideas and ideals set forth.

Those eligible: Regularly enrolled members of the Sunday school who are members of the junior and junior high departments.

Bible passages: Lists of sixty passages prepared in printed form by the state council were available for each pupil. The dates were set for October 1 to December 31, but later continued to February 20.

The Bible reading was not done during class sessions, but the teacher stimulated interest by a few moments of questions and assignments at the opening of the class period. A number of the superintendents used the stories as parts of their worship periods. On March 4, 445 pupils of the two departments of the eight cooperating Sunday schools in the city, took an examination of the multiple answer type. On March 18, a public meeting was held at the Methodist church, to which the parents of the children were invited and a suitable program, indicating something of what the children had accomplished, was given.

Growing out of the experiment in Fargo, with some changes, similar experiments were conducted at Bismarck and Minot, with the dates extending from January 1 to May 20. Six churches cooperated at Bismarck, with 267 children taking the examination and receiving the certificate. At Minot, 189 children participated, with five churches cooperating. Experiments were made in two rural counties, covering the same period of time. In one county seven schools participated with seventy-two pupils, and in the other, six schools, with sixty-five pupils.

Here are several items of particular interest which were discovered in the process of the campaign. At Minot, the following note was sent to the parents:

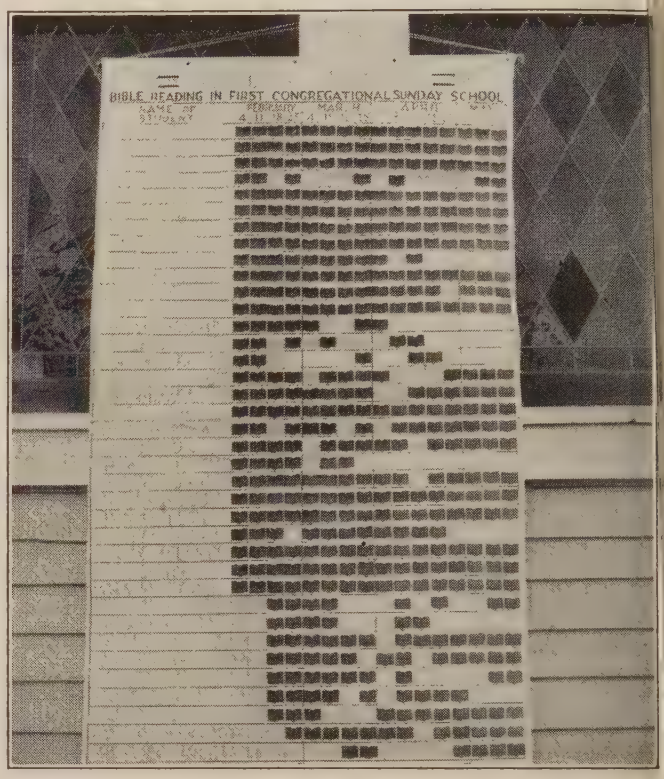
"To the parents of our Sunday school pupils:
Dear Friends:

Our Sunday school, with the other Sunday schools of the city of Minot, is cooperating in a Bible reading campaign from January 1 to May 20. I believe that a knowledge of the Bible is essential to a good education, and will not only aid your child in becoming a better citizen, but will be a very real help in living a Christian life.

I am asking you to help by taking time at the close of the evening meal each day for your child to read aloud to the family one of the Bible stories. Thank you for your help and cooperation, which I am sure you will give.

Sincerely yours,

Sunday School Teacher.



The sending out of this note, as near as we can check up, resulted in at least the starting of the reading of Bible stories in about sixty homes.

This also led to the discovery of thirty-three homes where they did not have Bibles. To supply these, ministers mentioned the fact on Sunday morning at the regular service and asked that Bibles not in use be turned in. Sufficient Bibles were received to place one in each of the homes without a Bible.

The Congregational Sunday school of Minot made quite a large chart on which the record of the reading done by the children was marked up. This created considerable interest and led to better work.

These experiments have been so successful that a statewide campaign is planned for January 1 to May 5, 1935. Already the county councils in all of the counties outside of those already covered have taken favorable action to participate in the campaign. Attached is a summary of the results secured in each one of the areas of experimentation.

GENERAL SUMMARY OF BIBLE READING CAMPAIGN

Place	*No. S. S. Cooperating*	*No. Pupils Examined*
Fargo	8	445
Bismarck	5	267
Minot	4	189
Renville County	6	65
Grand Forks County	7	72
Total	30	1038

What Are the Facts?

Concerning the Discrimination against Jews, with Suggestions for Group Procedures

A CHURCH GROUP, let us suppose, becomes aware of the fact that there is unfair discrimination against the Jews in this "land of the free" and they decide to get the facts and to see what they can do to change the situation. They realize that Jesus was a Jew and that their Holy Bible was largely the product of Jewish writers and an expression of much Jewish culture. They feel that, at least, it is their duty to discover what treatment Christian America is giving the Jews.

Preparing for the Investigation

Their first step is to make plans for this investigation. It is decided that they want the facts about discrimination and then to come to some decisions with regard to a program of action. They try to find out what books are available. When these are located, they explore them with a view to determining the major fields of the investigation.

The main sources are as follows:

New Relationship with Jews and Catholics, by Mrs. Abel J. Gregg, Association Press. Price 25c. This is a discussion outline and has many suggestions for a program of action.

Catholics, Jews, and Protestants, by Silox and Fisher, Harper and Brothers. Price $2.50. A thorough treatment of the subject.

Jewish Experiences in America, by Bruno Lasker. Association Press. Price 50c. A discussion of Jewish-Gentile relations in America.

The Jew and His Neighbor, James W. Parks. Harper & Brothers. Price $2.00.

A preliminary study of these sources results in a decision on the following as major fields in the investigation:

1. What are our attitudes toward Jews?
2. In what areas of life is there discrimination?
3. What can we do to improve the status of Jews in our community?

The group is divided into three commissions and each begins its preparation.

Abbreviated Records of the Investigation

Glimpses of the work of each commission are given here.

1. *What are our attitudes toward Jews?*

It is decided that, in the beginning, a simple attitude test be written on the board and that a vote be taken on each item by the raising of hands. The following test* is used:

———Am not acquainted with any Jews.
———Do not care to be acquainted with any.
———Should like to become acquainted.
———Should like to have one as an intimate friend.
———Do not like Jews—they get on my nerves.
———Always deliberately avoid them.
———Am opposed to their holding political offices.
———Am thoroughly acquainted with their religion and customs.
———Believe that cooperation with them is desirable.

The use of this test provides the basis for a very helpful discussion. Although some have prejudices, the whole group desires to know more about Jews. There is discussion of reasons for disliking Jews and reasons for appreciating them. They find, from a study of sources, that prejudices against other races are not instinctive but are inherited from one's social environment. A quotation from James Robinson in *Christians and Jews*, pages 15-16 (published by Horace Liveright), proves interesting: "Our beliefs are really habits, which are usually acquired insensibly, and not as the result of taking thought. This makes them appear natural and inevitable when they are called to our attention."

A worship service is planned for use at the close of this first session where attitudes are considered. They find the following quotation from Rabbi Isaac Landman, taken from *Religious Education* for March, 1929, helpful:

> America is the hope, the one hope, in the world's turmoil of hostility and contention, where Christian and Jew may come to that fuller understanding which will inaugurate the era of genuine brotherhood. Here, where men and women are free to think and believe without molestation, Christian and Jew might well inquire into the age-old fictions which for centuries have alienated them in bitterness and unfriendliness, might well adduce the facts that will unite them in cordiality and fraternity.

2. *In what areas of life is there discrimination?*†

First of all, they find that there is great discrimination in clubs. Jews are not admitted to many clubs, and as a result they are forced to establish their own. The by-laws of the Western Golf Association specify that Jewish Country Clubs are admitted to associate membership only. On many college campuses, there are special fraternities for Jewish students, since they are barred from membership in the other groups. This does not apply to the honor fraternities.

They are interested in discovering the contrasting trends in the Young Men's Christian Association with respect to membership. In 1932, the membership in eight hundred local associations in the United States and Canada was distributed as follows:

Total Number of Members	*U. S.* 764,068	*Canada* 32,649
Per cent Protestant	80.5	86.1
Per cent Catholics	13.4	8.6
Per cent Jews	3.3	3.9
Per cent Others	2.8	1.4

In the second place, they find interesting data in connection with discrimination in employment. Jewish sales girls find it difficult to secure employment in department stores. Jewish stenographers have the same experience. Banks seldom use Jewish employees except in limited areas where a knowledge of Yiddish is imperative.

In connection with real estate transactions, the group finds much discrimination. In some cities specific restrictions are written into sales contracts. Choice suburban residential sections are frequently of a restricted type. It is claimed that values cannot be maintained without restriction. Certain apartments are often leased to Gentiles only. Summer resorts are often highly restricted against Jewish residents. Signs such as this are common, "For Gentiles Only."

Finally, they find a good deal of discrimination in higher education. Some universities have limited the

(Continued on page 34)

*Adapted from a test in *New Relationships with Jews and Catholics*, by Mrs. Abel J. Gregg.

†The main source for the work of this commission is found in *Catholics, Jews, and Protestants*, by Silox and Fisher.

Services for Home Worship

By P. R. Hayward

When Sunday Comes

THE older and gloomy kind of Sunday is, for most of us, no more. And yet sometimes we have not easily found the way to put in its place a day of gladness and of growth that is also different from other days. It is a day set aside to something of festival, of unusual joys, and of opportunity that other days do not afford. So, it is well at times to celebrate the day by a service of home worship and meditation with thought and aspiration centered upon the day itself. With the family gathered in an informal group, the following service could be used.

LEADER*: It is Sunday and so we have come together to celebrate in praise and prayer some of the things that the day has meant to us.

READER ONE†: For the rest that comes to each of us from the labors of the week, from work in the fields or in the office, in the house and schoolroom, and for the renewal of mind and spirit that always come to us through rest and change,

FAMILY: We celebrate by our words of gratitude and praise.

READER TWO: For the rest and refreshment that are ours because of new and expected joys—the joys of new books, of new friends, of new walks abroad in the open fields of God,

FAMILY: We celebrate by our words of gratitude and praise.

READER THREE: For the new wisdom and purposes that come to us in our church, for its classes and its worship, for its friends and its good fellowship, for the messages of our minister,

FAMILY: We celebrate by our words of gratitude and praise.

READER FOUR: For the letters we can write to our loved ones and friends in distant places; for the quiet times of thought, of self-examination, and of prayer; for the renewed certainty of our mutual affection; and for the privilege of entertaining friends and strangers,

FAMILY: We celebrate by our words of gratitude and praise.

LEADER: And so, for this another Sunday and for all the Sundays, we bring unto thee, O God, our humble and earnest prayer.

From unseemly and needless haste and from paralyzing indolence on this day,

FAMILY: May we be delivered, O Lord.

LEADER: From unworthy books, from harmful or insipid magazines and papers, from malicious thoughts and unholy gossip, from sullen brooding and evil silences,

FAMILY: May we be delivered, O Lord.

LEADER: Unto the good gifts of the spirit, goodness and justice, mercy and peace, kindness and longsuffering,

FAMILY: May this day be set aside, O Lord.

LEADER: Unto gay laughter, generous fellowship, and renewal of all high and noble resolutions,

FAMILY: May this day be set aside, O Lord.

LEADER: Let us pray.

PRAYER (*by all*): Thou God of the Sabbath day, wilt thou draw near unto us on this day of quietness and of change. Sanctify to our growth of mind and spirit its quietness and its rest. Make it one with all our other days, in charity of spirit and holiness of purpose.

May it be a holy day because our thoughts and purposes have been clean and worthy.

May it be a different day because our acts and desires have been different.

May it cast a purifying influence over all the other days because the purifying influences of life have had free course in our hearts.

In the name of Him who taught that the Sabbath was made for man and not man for the Sabbath. Amen.

*One of the parents or a child old enough to read easily and well.
†Another member chosen in advance to read at this point.

For the Commonplace Events

Life has its high spots. Every person has his times of excitement, of novelty, and of exultation. Yet, for most of us and for most of the time, these are few and far between. If life is to be great and joyous, we must be able to find greatness and joy in the commonplace events. There is something inspiring and moving in the events of an dull and ordinary day—if we can but see it. For every common bush is aflame with God, as the poet said. Only he who can see the flame takes off his shoes in wonder; the rest of us "sit round it and pick blackberries." Which do we do?

LEADER: Members of our family group, we have come from our tasks and games and fellowship to do something that is not often done. We are going to turn our minds to the meaning of commonplace events.

Let us first join in our prayer of penitence.

For our craving love of excitement and of the unusual event

FAMILY: We confess our weakness and our failure, O Lord.

LEADER: For the dullness of mind and deadness of spirit that have kept us from seeing the beauty in the commonplace and the glory in the humdrum task,

FAMILY: We come unto thee in confession and penitence, O Lord.

LEADER: For the times when we have slighted the ordinary doings of life in our efforts to discover those that are unusual,

FAMILY: We confess our short-sightedness, our God. Amen.

LEADER: There was once a piece of glass that looked to be clear until someone breathed upon it. Then on its surface this message could be read—

"Before your breath evaporates from me, I will remind you that the best things are the nearest, the breath in your nostrils, the light in your eyes, the flowers at your feet, the duties at your hand, and the path of God just before you. Then do not grasp at the stars, but do life's common work as it comes, certain that daily duties and daily bread are the sweetest things of life. Goodbye!"

FAMILY: And so we offer our prayer of gratitude for these commonplace gifts.

LEADER: Nature does not ask each spring, "Can I afford to make the grass green for another year and to risk another season of violets?"

FAMILY: Thus, O God, we are glad and grateful for the beauties of thy world of nature.

LEADER: Although everyday love for each other is a universal mark of family life, our love is still full of meaning for us.

FAMILY: And for this, too, we give Thee thanks.

LEADER: Let us pray.

PRAYER (*by all*): Thou giver of all good gifts, we thank Thee for the small events of everyday life.

Wilt Thou grant unto us wisdom enough to see the meaning that Thou hast written deeply in the nature of the commonplace affairs of life.

May the smile on a child's face be to us a sign and a symbol of Thy desire that our lives always be deeply happy.

May the opening leaves of springtime thrill us with the knowledge that all things can become new.

May the falling leaves of autumn teach us the meaning of the harvests and the fulfilments of life.

May a sunrise always uplift us, a noonday sun steady us, and the twilight quiet us.

Wilt Thou keep our ears sensitive to sounds, our eyes to colors, our muscles to hard tasks, and our hearts to human goodness and need.

In the name of Him who lifted the giving of a cup of cold water into a sacrament of human service. Amen.

In families using these services, it is suggested that copies be typed, or otherwise made, so that each member can have one. Loose-leaf covers to contain these and other aids to home worship could be used. The services which have appeared in the JOURNAL *for the past four months could be clipped and made the nucleus of a loose-leaf collection, including services prepared by the family itself.*

Letters from Our Readers

On "Some Debatable Questions in Temperance Education"

Last month Mr. Mayer wrote an article for us on some debatable questions in temperance education. He asked some pertinent questions, but did not attempt to answer them. These letters contain some comments which deserve careful consideration.

—The Board of Editors.

Religious Temperance Education

Otto Mayer's article on "Some Debatable Questions in Temperance Education," in the January number of the *International Journal of Religious Education*, is thought-provoking. It raises questions that are pertinent. Such questions, however, are more easily asked than answered. A most significant feature of the article is its definite recognition of the important and imperative need of religious temperance education.

Keeping in mind the modifying adjective "religious," does the "control of the liquor traffic" really represent the proper attitude of the church, or would some such phrase as "education toward the elimination of the evils that inhere in the liquor traffic" be a better statement of the objective?

The attempted appropriation by the liquor forces of the word "temperance" for the promotion of what the church has regarded as intemperance, scarcely justifies the friends of sobriety in giving up the use of that word which for so long has designated the movement for total abstinence and the suppression of the liquor traffic. If the friends of sobriety were to surrender the word "temperance," under the circumstances, they would probably promptly find the same problem presented in the matter of other terms.

Without going into a discussion of the question of the separation of church and state, two things certainly may be said: first, there are evidences which would seem to indicate that the whole question of church and state might well be recanvassed today; second, encouraging direct action against recognized social evils is not an innovation for the church, as evidenced by the church's attitude toward such anti-social institutions as slavery, gambling, polygamy, commercialized vice, and war. Surely, "religion and education cannot be set apart from life."

Between propaganda and education there lies not a clearly defined dividing line, but a very sizeable twilight zone. Most of us far too frequently are inclined to use the word education in connection with the promotion of our own convictions, and to use the word propaganda as indicative of the process by which opposing contentions are supported.

Youngsters, of course, should not and will not merely accept ready-made solutions for the alcohol problem or for other problems. "The denial of the spirit of freedom and creative thought" would be just about as sensible as the denial or retention of anything that is old merely because of its age, or the affirmation or rejection of anything that is new, merely because of that fact. The more critically the youngsters of today review and apply the laboratory test to each of the proposed solutions of the alcohol problem which has been attempted or tried, the better it will be for the future. Temperance education certainly must be such as to give proper and due consideration to both mature and less mature minds. That involves a difference in degree and emphasis, rather than a dierence in kind of presentation.

That protests should arise in some quarters against pledge-signing, when it comes to the matter of beverage alcohol, is interesting. The signing of a pledge registers decision and makes a commitment. This principle is not peculiar to the alcohol question. It is vital in the economic, political, and social realms, and especially so in the moral and religious realms.

The aim of religious temperance education should be to develop and use reliable facts, yet facts are always more or less relative, and are necessarily modified by experience, time, and new light. If conviction, decision, and action were all to await absolutely proved and unquestioned facts, there would be little progress. In temperance education the rule should be to seek diligently after truth, regardless of whence truth comes, how it emerges, or whither it leads. The frank facing of what, supported by the best evidence, appear to be facts; reasonable discrimination; common sense; open mindedness; willingness to recanvass and reappraise theories and proposals in the light of new truth; use of the scientific process; and at the same time the keeping definitely in the forefront of the religious ideal, certainly suggest a constructive method for religious temperance education.

—Ernest H. Cherrington,
General Secretary, The World League Against Alcoholism, Westerville, Ohio.

Let Us Make Total Abstinence Our Goal

The article in the January issue of the *Journal* on "Some Debatable Questions in Temperance Education" confuses me. There is little or no sense in discussing newer and better methods in temperance education until we are clear concerning our fundamental objectives. I cannot, for the life of me, understand why holding the ideal of total abstinence for every individual should be thought of as the position of a doctrinaire, or of "one who applies to practical concerns his own abstract doctrines or theories without enough regard for actual conditions," which is the way my dictionary defines a doctrinaire. Surely the return of the saloon, though under the new name of *tavern*, and the enormous increase in automobile accidents all over the country present a realistic situation which should startle the forces of righteousness still more until they sound the clarion call of total abstinence anew.

By what right has Christian education given up its religious purpose of holding before the people the demands of the moral law? Simply because we cannot enlist all persons as total abstainers in a single campaign or within a few years, we ought not to give up our cherished ideal. As well disregard the command, "Thou shalt not steal." If we gave half the attention to what we are going to educate for that we now give to methods and techniques, we would be more effective in our Sunday school work.

—A Sunday School Superintendent
(*Illinois*)

This Enduring Wisdom

By Eleanor B. Stock*

A Program Consisting of a Worship Service and a Dialog Reading

Designed for Young People's and Early Adult Groups

Worship Service

Hymn: "O Life That Maketh All Things New"

Reading:

"Doth not wisdom cry? and understanding put forth her voice? Unto you, O men, I call; and my voice is to the sons of man. Receive my instruction, and not silver; and knowledge rather than choice gold. For wisdom is better than rubies; she is a tree of life to them that lay hold upon her: and happy is every one that retaineth her." (Proverbs: 8:1, 4, 10; 3:13)

"I stood in the midst of the world and in the flesh was seen of them, and I found all men drunken, and none found I athirst among them and my soul grieveth over the sons of men because they are blind in their heart. The kingdom of heaven is within you and whosoever shall know himself shall find it." (New Sayings of Jesus—from two papyri discovered at Oxyohynius—translated by Grenfell Hunt.)

Prayer:

Thou Life, forever undefeated within us and around us—"grant us to be beautiful in the inner man, and all we have of outer things to be at peace with those within. May we count the wise man only rich. And may our store of gold be such as none but the good can bear." (Arrangement of a prayer by Socrates, from the *Phaedrus* by Plato.)

Quartet or Solo: "My Psalm," from *Singing Pathways*

Introduction by Leader: In these days of discouragement, uncertainty, and rapidly changing standards, perhaps most of us would agree with Dick Wayne in saying, "A fellow wouldn't feel quite so disheartened if there were some kind of knowledge that held good always, knowledge that a fellow could use anywhere, any time."

Is there such an enduring wisdom? Let us join Mary, Bob, and Dick in Dean Langley's office.

A Dialog Reading

(Mary *and* Bob *are talking with the* Dean *in his office.)*

Mary: We feel terribly discouraged about it all.

Dick *(entering):* May I interrupt a moment, Dean Langley? I just want to say goodbye—I won't be coming back next semester.

Dean Langley: What's wrong?

Dick: Dad's bank has failed—I guess I don't need to say any more.

Dean Langley: Don't go, Dick—meet some companions in trouble. Miss Mary Marsten this is Dick Wayne, editor of our sophomore paper. Wayne meet Bob Marsten, Miss Mary's brother, he just graduated last night—with honors.

Dick: Lucky fellow, congratulations.

Bob: Save the congratulations, Wayne. I'm only graduating into unemployment like all the rest of us these days—and Dad just lost his job—that means Mary, who graduates from high school this coming week, won't be able to begin college next semester.

Dick: I'm sorry—stupid of me to blunder in like that.

Mary: Don't worry about it. When I learned I wasn't going to be able to enter college next term I felt as though my whole world had collapsed, so you see I know just how you feel.

Dean Langley: Right now life is rather difficult for all of us and rather more difficult for you young folk than it's ever been. See these letters?

Mary: A lot of them, aren't there?

Dean Langley: Yes, and all of them tell me of some problem similar to yours and Dick's.

Bob: I used to think graduation from college was the beginning of a new adventure with all doors open. Perhaps it was, but now—well, now it's the end of the road and all doors closed. There's Jim Culley—I had a letter from him the other day—he's been out of college a year and is still looking for work. It makes a fellow feel as though he were stepping out into a fog.

Dick: I certainly feel that way. I know only too well there isn't much chance of my finding the kind of work that will bring me enough so that I can save and eventually work my way back here to finish college.

Dean Langley: You are going out into the social and economic fog that has risen out of the swamps of the War, a fog that has increased because of the selfish stupidities of men and women during the boom years.

Dick: A fellow wouldn't feel so disheartened if there were someone who really knew where the goal was and how to get there.

Dean Langley: I imagine there are plenty who *think* they do.

Bob: That's just the trouble.

Dean Langley: You're right, even an experienced driver loses his way in a fog. Ever driven your car through a fog?

Bob: Have I! I remember one fog so thick you couldn't see two feet ahead—lights kept popping up all around, but you couldn't tell whether they were stoplights or headlights. You know, if our leaders—

Dick: You mean political leaders?

Bob: Yes, and social, scientific, industrial, and religious leaders, too, were as broad-minded as Dean Langley, and would dig through their differences of opinion to something on which they could agree, we fellows would have a steady light to guide us through the fog. As it is, there's nothing but complete uncertainty.

Mary: The other day I noticed an advertisement of a book which promised to give people a philosophy of life with which to meet their problems in an age in which the only certainty anywhere was the certainty of uncertainty—whatever that is.

Dick: The certainty of uncertainty—pretty poor light for a plain chap like me. I'd like to feel there were some—well, I guess you'd call it wisdom—at any rate some kind of knowledge that held good alway knowledge a fellow could use anywhe at any time.

Mary: In college or out?

Dick: Any place—in a filling station or civil engineer's office, or—

Dean Langley: You mean a body of usab wisdom that would be practiced in breadline or in a bank.

Dick: That's it, and it must be the kind o wisdom on which the greatest thinkers o all ages are agreed.

Bob: Then you'll have to do without i There are half a dozen different brands o psychology on the market, and as man different brands of scientific interpretatio of facts. One theory contradicts or cancel another; and in the social sciences, poli tical economists are busy building con flicting utopias. It doesn't look ver much as though thinkers ever agreed o anything, and if you think they do, don' take a course in philosophy, you'll be con pletely disillusioned.

Dean Langley: Everything you say, Mars ten, is true, but only half true. Howeve much the world's thinkers disagree, the greatest of them have always been, an always will be, agreed on the few funda mentals that go to make up the art o living. For one thing, they all agree o the supreme importance of self-knowledg —consciousness of self—not self-conscious ness, don't mistake me, but the self knowledge that is implied in what is termed self-development. Confucius, the ethical genius of China, tells us that from the highest to the lowest, self-development must be deemed the root of all.

Mary: In other words, we must know what our talents are?

Dean Langley: That and much more.

Dick: Self-knowledge would include know ing one's limitations too, wouldn't it?

Bob: I guess it's what we fellows would call getting next to one's self.

Dean Langley: Lao-tse, a contemporary of Confucius, but of a very different temperament, puts it this way in his *Texts of the Tao:* "He who knows others is intelligent; he who understands himself is enlightened; He who is able to conquer others has force; but he who is able to control himself is mighty." And he goes on to explain why, "He who knows the glory of his nature and recognizes also his limitations becomes useful like the world's valleys." I think it was da Vinci, that many-sided genius of the Renaissance, who said, "A man could have neither a greater nor a lesser dominion than that over himself." And Spinoza, in a later century and of an altogether different environment, tells us that the man who is ignorant of himself is ignorant of the foundation of all virtue.

Dick: Now that I think about it, the *self*: that is, my body, my mind, my soul—all three together—is the only instrument I have by means of which I can get in touch with things.

Dean Langley: That's it exactly, Wayne.

Dick: Well, any craftsman, whether he's a mechanic or a musician, has to know the use of his instrument, or he's sure to be a mighty poor mechanic and an even worse musician.

(Continued on page 39)

"This Enduring Wisdom" presents in dialog form a rather typical topic of discussion in young people's and adult groups—unchanging values in a changing world. Groups which have been interested in reading presentations of plays should find this article of particular interest since it was designed for use either as a reading presentation or as a more dramatic production with memorized parts. The Board of Editors would welcome the opinions of readers regarding the value of this type of treatment of discussion topics.

*Chicago, Illinois.

uggestions for Building Worship Programs

MARCH SUGGESTIONS FOR THE PRIMARY DEPARTMENT

*By Esther Freivogel**

EME FOR THE MONTH: *Building the Kingdom through the Noble Thoughts of Others*

March 3—*The Psalmist Shows Us the Beauty of God's World*

March 10—*A Musician Speaks to Us of Jesus*

March 17—*The Minister Helps Us to Know God's Way*

March 24—*Noble Thoughts Lead to Noble Acts*

March 31—*Noble Thoughts Lead to Noble Acts*

For the Leader

Some recent observations and experiences ve led me to wonder what is happening in e primary departments throughout the untry. Are you, as the leader of your partment, helping your teachers to have as uch time as they need for the development learning experiences? Do you begin on ne? When you are late in beginning do u curtail your departmental session as well your class session? Much valuable time being wasted in many primary depart- ents because of failure to begin on time. re our children wholly to blame for this? hy should boys and girls come early when here is nothing for them to do but to sit nd wait for the late-comers to arrive? We ave no right to ask for more time until we se well that which we already have.

In many primary departments children re "going through" worship programs with- ut ever catching their purpose and con- equently without ever really worshiping. hese children have not been made ready or worship. Are you helping your children o worship or are you satisfied when you have gone through" a program without any mbarrassing breaks? The time spent in reparation for worship may often outweigh hat spent in actual worship. Do not think hat you *must* have a worship service every unday. There may be times when the en- ire departmental session will be spent in reparation for worship—in the development f a thought or in learning a new song. In eveloping a new thought, familiar songs, ictures, objects, conversation, and story nay be used. Within such a period your oys and girls may experience several mo- nents of real worship. At other times you nay definitely plan for brief periods of de- artmental worship; these may consist of a ong and a prayer, a beautiful picture and a oem, the presenting of the offering with its ccompanying song or prayer, etc.

This month our theme is "Building the Kingdom through the Noble Thoughts of Others." Would the worship of your boys nd girls be more real if you shared with hem your theme and purpose for the month? f course you will not use the terms "theme" r "purpose," but will speak in language uited to primary boys and girls and in such way that their interest will be awakened. et us see how this might be done on the rst Sunday of this month.

March 3

HEME: *The Psalmist Shows Us the Beauty of God's World*

AVE ON HAND:

1. Pictures of God's beautiful world.
2. Drawing paper and crayons.

S THE CHILDREN GATHER: They may hang up the pictures telling of God's beautiful world or draw pictures of beautiful things they are seeing out of doors, if they live in the South, or they soon will be seeing now that spring is just around the corner.

GROUP FELLOWSHIP: You may refer to their drawings and ask, "What did you have to do before you could draw your pictures?" (Help them to discover that they had to think first.) "What did the artists who made these pictures have to do? Pictures then are thoughts put on paper. Can you think of other ways in which people let us know their thoughts?" (The children may suggest any of the following: talking, writing, singing, playing music, acting. Perhaps only two or three of these will be mentioned. You can stimulate their thinking by playing on the piano, singing a portion of a song, showing a letter that you have received, etc.) "When people think mean thoughts what usually happens? When thoughts are beautiful and good, what kind of a world do they help to make? During this month of March we are going to try to find out how thoughts help to make this world the happy and beautiful place that Jesus wanted it to be. Perhaps you will make some discoveries this week.

"Let us listen to some music that tells us of someone's thoughts about God's wonderful out-of-doors."

Worship

MUSIC: See selections suggested at the close of this article.

LEADER: Do we know a song that tells someone's thoughts about God's beautiful world?

SONG: A familiar song telling of God's creation.

LEADER: People who lived long, long ago thought about God's wonderful world. We find some of their thoughts in the Bible.

SCRIPTURE: Psalms 104:1-5, 10, 12-14, 24; 19:1.

Then may follow a familiar song of thanks or praise, or a prayer thanking God for his wonderful out-of-doors and for people who are able to speak to us of its beauty.

March 10

THEME: *A Musician Speaks to Us of Jesus*

HAVE ON HAND:

1. A blackboard and chalk or a large sheet of tag board and crayons.
2. Large pictures of Jesus teaching and showing kindness to people. Among these should be the picture of Jesus and the children.

AS THE CHILDREN GATHER: You may have printed in large letters on a blackboard or sheet of tag board these words—"People help us to know their thoughts by." As the children make suggestions you may print them beneath this heading. Then you may turn their attention to the pictures of Jesus on a table nearby.

"Let us see how Jesus made his thoughts known to his friends and other people in Palestine."

The children may hang these pictures where all can see them.

GROUP FELLOWSHIP AND PREPARATION FOR WORSHIP: When the boys and girls have gathered together in a group, refer to the blackboard or chart and let those who have had a part in making the list tell the others of the different ways in which people help us to know their thoughts.

"How did Jesus help his friends to know his thoughts? What must he have thought about the children when he called them to him? What must he have been thinking when he helped sick people? We know people's thoughts by what they do as well as by what they say. People share their thoughts with us in many different ways. Miss _____ is going to play some music. Let us listen carefully and see if we can tell about whom the writer of the song was thinking." (Have the music of "Tell Me the Stories of Jesus" played.)

Worship

SONG: "Tell Me the Stories of Jesus"

LEADER: We find men's thoughts about Jesus printed in the Bible. A man who lived long after the Bible was written had some beautiful thoughts about Jesus and has told us the story of Jesus' life in a different way. Let me tell you about this man.

STORY: "George Frederick Handel"

Long ago, in the far away country of Germany, there lived a boy named George Frederick Handel. When George was just a little boy his father and mother noticed his great love for music. Every musical instrument that he could lay his hands on he tried to play. George's father wanted him to become a lawyer. George spent so much time on his music that his father was afraid he would never be a good lawyer, so he took away all of the instruments that George loved so much.

It seemed as if God had filled George with the power to make wonderful music. He just couldn't be happy when he had nothing on which to play! One day the gift of a little piano, called a spinet, came to the house for George. His nurse wanted him to have it, so she wrapped the wires with cloth and had it placed in the attic. Now the sounds that it made were so soft that they could not be heard in the rest of the house. Each evening after George had been dressed for bed he would slip up to the attic to practice on the spinet.

When George was just seven years old, he and his father went to visit in the palace of a duke. The child became a favorite in the duke's household. He made friends with the members of the duke's choir who allowed him to go into the chapel with them. Sometimes they lifted him on the organ bench and asked him to play.

One Sunday afternoon when George was playing, some people entered the chapel. Among them was the duke, the owner of the castle. George did not notice the duke or his friends but went right on with his playing.

"Who is making such sweet music?" asked the duke.

When he had gone a few steps farther he saw before the organ a boy of but seven years of age. He called the child to him and said, "What is your name?"

"I am George Frederick Handel," answered the frightened child.

The duke spoke kindly to the little fellow, soon winning from him his secret. George told his new friend how dearly he loved to play and how much he should like to study music. He finished by saying that his father would not let him spend his time in this way.

Later the duke had a long talk with George's father and urged him to allow his son to study music. At last the father consented and the very best teacher in all of Germany was found for the boy.

George knew that his father still wanted him to become a lawyer. Because of his great love for his father, George wanted to obey him. Even after his father had died George continued to study law. But God seemed to speak to him over and over again, "I have given you the great gift of music. You must make beautiful music for all the people to love and enjoy. The world will be a better place in which to live because of your music."

At last George obeyed the voice. He gave up studying law and spent all of his time playing and writing beautiful music. George grew to be the kind of a man who loved Jesus very much. He wanted others to know and to love him too, so he wrote some music called "The Messiah" which tells of Jesus' life from the time he was a baby until he went to live with God, the Father.

One part of this music is called the "Hallelujah Chorus." It praises Jesus as the king of kings and lord of lords. When the music of "The Messiah" was played in England for the first time, the king of England was present. He listened in silence to the wonderful music. When that part of the music called the "Hallelujah Chorus" was played, the king arose

*St. Louis, Missouri.

and stood with bowed head. When the audience saw the king stand to honor Jesus, the greatest of all kings, they stood too. And now, whenever and wherever "The Messiah" is played, all people stand at the sound of the beautiful "Hallelujah Chorus."

LEADER: Suppose we let George Frederick Handel's beautiful thoughts about Jesus speak to us as they spoke to the king of England.

MUSIC: A portion of the "Hallelujah Chorus" may be played either on the piano or phonograph. The children will spontaneously stand as the "king of England stood" and silently listen. Then may follow

PRAYER: This should thank God for the beautiful and noble thoughts of people who help to make this world a happier place in which to live. It should thank God for beautiful music, songs, and writings.

March 17

THEME: *The Minister Helps Us to Know God's Way*

Plan, if possible, to have your minister take the children into the church auditorium for this worship experience or to come into the department to talk to the children.

HAVE ON HAND: Sheets of drawing paper on which are printed in large letters one of the following: writing, talking, singing, playing music. These tell of some of the different ways in which we come to know the beautiful and noble thoughts of people.

AS THE CHILDREN GATHER: Let each child who comes early choose the sheet of drawing paper on which he would like to draw. The completed drawings may be used as a kind of a frieze across the front of the room.

GROUP FELLOWSHIP AND PREPARATION FOR WORSHIP: Let the children tell about their drawings. You may ask the boys and girls if they ever attend the church service. Let them tell of the different ways in which the beautiful and noble thoughts of others are shared with them during the service. Beautiful windows, instrumental music, singing, reading, and talking should not be overlooked.

"What do we call the man who talks to us in church?"

This would be a good time to tell your children that you are all going into the church auditorium to worship or that their minister is coming into the department to share his thoughts with them.

Worship

This service may combine worshipful music, Psalm 100:4, 5a, songs of praise and thanksgiving, and a brief talk by the minister. His talk or story should help the children to see how boys and girls make their thoughts known to others and should center particularly on their behavior. If your minister cannot be with you because of other duties, tell the boys and girls briefly of his work—how the fine thoughts which he shares with people in church help them to live better and how his kind and thoughtful acts bring happiness to the sick and those in sorrow. There should be a prayer thanking God for the minister and for all people whose noble thoughts help to make this world a better place in which to live.

March 24

THEME: *Noble Thoughts Lead to Noble Acts*

AS THE CHILDREN GATHER: On the bottom of a number of sheets of drawing paper have one of the following printed: being kind, being helpful, being brave, obeying, being polite, etc. We know the thoughts of people by the things they do. We know what boys and girls are thinking by what they do. Let each child who comes early choose which of the above ways of acting he would like to draw to be added to the frieze begun last week.

GROUP FELLOWSHIP AND PREPARATION FOR WORSHIP: At this time each child may share with the others the thought which he has expressed in his drawing. Perhaps they will come to the conclusion that good and noble thoughts lead to good and noble acts which in turn make the world a happier place in which to live. Explain to them that when this happens we say, "God's Kingdom has come to earth."

Worship

A familiar conduct song, the following story, and a prayer asking God to help them show forth their thoughts in kindly acts may be found appropriate in this connection.

STORY: "How a Little Boy Helped His Brother"

One day when a man was getting on a street car in Boston, he saw two small boys close beside him. The younger of the two was crippled and the older was helping him on the car. When the crippled boy was safely up the steps, the older boy said to the conductor, "Please let him off on Newton Street."

"All right," said the conductor.

When the crippled boy was safely in his seat, the conductor rang the bell and the car started forward. The man sat close by where he could watch the crippled boy. Pretty soon he noticed him waving his handkerchief to someone outside. "I wonder to who he is waving," thought the man. He stood up and looked out of the window. There, running on the sidewalk beside the car, was the older boy who had helped the crippled boy on the car.

"Is that your brother?" asked the man.

"You bet it is," replied the crippled boy.

"Why doesn't he ride?" asked the man.

"We had just one nickel, so he let me ride," answered the boy.

The man spoke to the conductor. The conductor rang the bell and the car stopped suddenly. The man beckoned to the boy to come and get on the car. As the boy got on, the man paid his fare. The boy looked up at the man and said, "We always go to and from school this way. We get just two nickels a day, so I thought little brother ought to ride because he's crippled."

March 31

THEME: *Noble Thoughts Lead to Noble Acts*

The thought of the last session may be continued this Sunday. That portion of the Lord's Prayer which says, "Our Father who art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done, on earth as it is in heaven," and the following verse may be found helpful:

THOUGHTS

Jane had a noble thought one day,
"I will be kind in work and play;
I'll share my things with Jean and Ted
And see that no unkind words are said."

Jerome had a noble thought on the road
When he saw an old lady bearing a load.
"That load is too heavy for her," thought Jerome
"Perhaps I can help her carry it home."

Grace had a noble thought while at play
'Mong the flowers of the field that were blooming so gay.
"I'll take some home for my mother," said she;
"They'll make her happy, as happy can be."

These noble thoughts of each girl and boy
Brought to others around them gladness and joy,
For God's kingdom was lived on earth that day,
By these boys and girls in their work and play.
—E. F.

Source Material

MUSIC:

About God's Out-of-doors:
"Spring Song" by Mendelssohn[1]

Expressing Reverence and Quiet:
"Largo" by Handel[2]
"L'Angelus" by Gounod[3]
"Au Matin" by Godard[4]
"Prayer" arr. from Felix Mendelssohn[5]
"Worship" by Barnes[6]

---

[1], [2], [3], [4], Clara Beers Blashfield, *Song Friends for Younger Children.* Rock Island, Ill., The Vaile Co., 1931.

[5]Elizabeth Shields, *Worship and Conduct Songs.* Richmond, Va., Presbyterian Committee of Publication, 1929.

[6]*Primary Music and Worship.* Philadelphia, Presbyterian Board of Christian Education, 1930.

MARCH SUGGESTIONS FOR THE JUNIOR DEPARTMENT

*By Una R. Smith**

THEME FOR THE MONTH: *The Help Given by Musicians, Artists, and Poets in Building the Kingdom of God.*

Introductory Statement

As preparation for this month's worship, it would be a good plan for the workers in the junior department of the church school to acquaint themselves with the work their pupils are doing in literature and art appreciation in the public school. Perhaps the boys and girls may be interested in getting, for the bulletin board, poems and pictures which they think will help people as they seek to do God's will. Conversation about these items and why they were selected may greatly enrich the discussion, as the leader seeks to guide the children in discovering how poets and artists help in building the kingdom of God.

In connection with the study of the work of musicians in building the kingdom of God, it may be possible to arrange for the junior children to visit the church auditorium and have the church organist play some selections and discuss them with the children.

March 3

SONG: "This Is My Father's World"

CONVERSATION: As we sang that song, I wonder how many different things you thought about that God has included in his plans for the world. What are some of the ways in which nature sings? (Children may recall the song of birds, the noise of falling rain, gurgling brooks, and whispering winds). Why do trees remind you of God? I wonder if some one can repeat for us the poem by Joyce Kilmer on trees.

POEM: "Trees"

LEADER:

This poem and the song we sang remind us of God and how near he is to us. Musicians have done much to turn the thoughts of people to God.

This morning I want to tell you about a great Jewish musician, Felix Mendelssohn. "Felix" means "happy" and this Jewish lad was properly named, for he had a happy time as a child. His father was a wealthy Jewish banker who loved his children and sought to give them every opportunity. All of the family enjoyed music. Felix began taking music lessons when he was but four years of age. As the children grew older, they wanted to share their good times with others, so they arranged to have their friends who enjoyed music meet with them once each week. On these occasions Felix was the leader of the orchestra.

As Mendelssohn's ability began to be recognized, he was invited to play in many of the large cities of Europe. He was responsible for improving the church music in many cities in England and Germany.

Felix Mendelssohn thought much about God and how he wanted his children to live. It is said that one time when Mendelssohn was reading his Bible, the thought came to him that he might tell the story of Elijah in music. He seemed especially impressed with the way this story reminded people of the nearness of God. He called some of his friends to him and read to them from the eleventh verse of the nineteenth chapter of I Kings. "Behold, the Lord passed by." Later he composed the great oratorio of Elijah that has helped many people to feel the power and the nearness of God.

---

*Little Rock, Arkansas. Author of *The Junior Department of the Church School.* Cokesbury Press.

ften in our church the organist uses selections posed by Mendelssohn. One of his compositions ch you will especially enjoy is his "Spring Song." a few minutes our pianist will play it and you listen to the way this great musician tells about ng. Perhaps you will hear, in the music, the gling of a brook or the whispering of the wind the trees. Mendelssohn has given us a musical ture of spring. As we listen, let us think of the utiful things God has given us to enjoy at this son of the year.

STRUMENTAL SELECTION: "Spring" by Mendelssohn[1]

BLE READING: Psalm 95:1-7a

NG: "For the Beauty of the Earth"

AYER:

God, our Father, we are glad we have musicians to lp us understand thee better. They make us feel t thou art near. When we are near to thee, we nt to do thy will. Be with us during the coming ek and help us to live as thy children, being always d and helpful. Amen.

NG: "Lord of the Sunlight" or chorus of "Day Is Dying in the West"

March 10

ICTURES: "The Heavens Declare the Glory of God" and "When I Consider Thy Heavens," both by W. L. Taylor

ONG: "For the Beauty of the Earth"

ONVERSATION: What are some things in these pictures that remind you of God? (Guide the children in mentioning the clouds, sky, and stars.) How many stars do you know? In the early days, in Palestine, people spent much time out of doors. As they looked up at the heavens, they wondered at the power of God who made the sun to rise every morning and go down in the evening and who guided the stars in their paths. Let us read together silently Psalm 19:1-4a. Hebrew poets often followed one line of poetry by another line giving the same thought in different words. Look over the poem we have just read and notice the thoughts that are told twice in different words. In what way do "the heavens declare the glory of God"? The same thought is repeated in the second line. If we were writing this poem we would very probably use "sky" in place of "firmament." The second and third verses seem to contradict each other at first, but if we think carefully of the meaning we shall see that the apparent contradiction is due to the different ways in which "speech" is used. The poet tells us in these verses that the day and night remind us of God but that we see God's power, rather than hear of it through spoken words. Let us read these verses silently again and try to think of the pictures that may have been in the poet's mind as he wrote these lines. Now let us read them aloud together.

BIBLE READING: Psalm 19:1-4a

SONG: "This Is My Father's World"

PRAYER:

God, our Father, we are glad that we live in a beautiful world planned by One who is greater than we. We are glad we may learn of thy plans for thy world and have a part in carrying them out. Give us some chance each day to be kind and helpful that we may feel we are helping to build thy kingdom on earth. Amen.

SONG: Chorus of "Day Is Dying in the West" or "Father, Lead Me Day by Day."

March 17

SONG: "O Son of Man, Thou Madest Known"

STORY OF GEORGE INNESS, JR.:

"We are made so that we love,
First when we see them painted, things we have passed
Perhaps a hundred times, nor cared to see:
Art was made for that.
God uses us to help each other so,
Leading our minds out."[2]

In this way Browning helps us to see one way in which a painter may help in building the kingdom of God. George Inness, Jr., felt very keenly the responsibility of the painter to help people. He was continually asking himself if he could use color to make people understand or appreciate some truth they had not been able to discover for themselves.

George Inness was particularly fitted for making pictures to show how to build the kingdom of God because he was such a splendid character. He was ever ready to help those in need. Sometimes when a young artist was discouraged because no one would buy his pictures, Mr. Inness would send some one to buy one of his paintings, doing this kindly act so quietly that often the painter never knew that Inness was responsible for his good fortune. This same desire to help led Mr. Inness to agree to make some pictures for a small church at Tarpon Springs, Florida.

In the winter of 1918 a terrific storm destroyed six windows in The Church of the Good Shepherd. The members were greatly distressed as they did not know where they could get the money to replace the windows. It was at this time that Mrs. Inness came to the rescue and asked her husband to paint three panels to be placed where three of the windows had been. The artist painted pictures to replace three windows at first. Then four years later he gave a series of three pictures illustrating verses from the Twenty-Third Psalm to replace the other three windows.

Now there hangs in this little church two other Inness pictures that are even more famous than the first ones. They are "The Only Hope" and "The Lord Is in His Holy Temple."

"The Only Hope" is a picture of a city in ruins which have been caused by war. Mr. Inness believed that war was the result of greed, hatred, and evil and selfish thoughts. But while the first impression, in studying this picture, is that it is a picture of desolation, a closer examination will show that the sun is rising over the city. In the center of the sun is a figure that suggests the Christ reaching out with love and understanding and forgiveness. Below the figure is the dove of peace. In this way the picture suggests that the ruins that have been caused by war may be replaced by a wonderful city, if people will replace their selfish thoughts by understanding, and sympathy, and kindliness.

Mr. Inness was so eager that his picture might remind people of the need of the world for peace that he sent it on a tour to visit seventeen cities. In each of these cities he stipulated that "The Only Hope" should be exhibited in connection with a Sunday night religious service.

"The Lord Is in His Holy Temple"[3] is the last picture which George Inness, Jr., made. Those who study this painting see, back of a wonderful woodland scene, the creator who "made all things beautiful" and are reminded that God is living and working in the world today, that he is our Father, ready to guide those who are seeking to build his kingdom on earth.

PRAYER:

God, our Father, we thank thee for pictures that remind us of thee. We are especially glad that artists can make pictures like "The Only Hope" that remind us of the harm that comes from evil thoughts and lead us to desire to share in building a world in which kindness and brotherly love shall reign. Amen.

SONG: "I Would be True"

BIBLE READING: Philippians 4:8

SONG: "Father in Heaven, Who Lovest All" or "Father, Lead Me Day by Day"

March 24

THEME: *Getting Help from Children's Poets for Kingdom Building.*

It will be a good plan to ask the boys and girls, on March 17, to bring to church school next Sunday some poems which they think have helped them as they have tried to do the right. Perhaps the teachers may contribute some books of children's poetry to the reading table. *The Home Book of Verse* by Burton E. Stevenson and *Silver Pennies* by Blanche J. Thompson are especially good. From the ten-cent stores may be secured *One Hundred Best Poems for Boys and Girls* and *Poems for Every Mood.* The early comers may look over books on the reading table or discuss favorite poems.

SONG: "This Is My Father's World"

CONVERSATION: Let us think of phrases in this song that might help one who was trying to do his part in making the world a better and happier place in which to live (As a child mentions a helpful suggestion in the song, lead him to tell in what way he thinks this particular idea might help. The following are some thoughts that might be mentioned: " 'This Is My Father's World' might encourage someone by reminding him that, in God's World, God will certainly be working with those who are seeking to carry out his plans." " 'He speaks to me everywhere' makes one feel that God is very near.")

LEADER: Now let us read together some lines from a poem we have used many times, a poem from the Bible that reminds us that God rules the world and guides the sun and stars in their paths. Perhaps we may discover some lines in this Psalm that we think would encourage one who is trying to have a part in building the Kingdom of God in this world.

BIBLE READING: Psalm 19:1-4a.

CONVERSATION: (Let the children select thoughts from this Psalm which they think might encourage one who is trying to do the right. They will probably call attention to the first four lines and say that they remind us of the power of God, or that they suggest that God may speak to his children through the wonders of the out-of-doors. Others will mention the idea that the unspoken words of God go to his children throughout the world. We can never go anywhere that is beyond the reach of God.)

LEADER: These verses from the 19th Psalm have helped people for hundreds of years. We read them again and again and enjoy them. Many of us know poems that have been written more recently that encourage us to be true and brave and kind. I wonder if someone has a poem of this kind in mind which he would like to share with us.

(Let the children repeat lines from favorite poems or read some poem. Perhaps someone will read "Pippa's Song"[4] by Browning or "Who Loves the Rain"[4] by Frances Shaw. Especially suitable would be "Four Things"[5] by Henry Van Dyke or "The Coin"[6] by Sara Teasdale. If these poems are not familiar, someone from each grade may tell of poems in his pupil's book or church school paper which he has found helpful.)

PRAYER:

God, our Father, we are glad that those who are trying to work with thee are reminded of thy nearness and power to help in so many ways. We especially appreciate the help of the poets. They awaken within us a new courage so that we want to be brave and kind and helpful. Wilt thou, who made the world and planned the movements of the stars, guide us as we seek to do our part in making the world a happier and better place. Amen.

SONG: "Dare to Be Brave" or "How Strong and Sweet My Father's Care."

March 31

This program may be planned by a committee composed of one or two children from each class or grade group and the junior superintendent. This committee may be asked to include in the program songs and Bible passages, and possibly a story which they have found particularly helpful as they have tried to share in the work of building the kingdom of God. The following is indicative of the kind of plan that may be made.

OPENING SENTENCE: "The Lord is in his holy temple."

SOME HELPFUL BIBLE VERSES: Selected from course of study by the children.

SONG: "Marching with the Heroes"

STORY: A student may be chosen to tell a story from the course of study that his own group has found helpful.

SONG: "O Son of Man"

PRAYER: Composed by one of the older groups.

SONG: "I Would be True," "Lord of the Sunlight," or "Father, Lead Me Day by Day."

---

[1] It may be wise to play only portions of this selection. Unless they have had special training in listening to music, children will not get much value from a long selection.

[2] Robert Browning, "Fra Lippo Lippi."

[3] Reproductions of the pictures by George Inness Jr., may be bought from The Church of the Good Shepherd in Tarpon Springs, Florida.

[4] From *Poems for Every Mood.*

[5] B. E. Stevenson, *The Home Book of Verse for Young Folks.*

[6] Blanche Jennings Thompson, *Silver Pennies*, New York, Macmillan Co.

MARCH SUGGESTIONS FOR THE INTERMEDIATE DEPARTMENT

By Rowena Ferguson*

THEME FOR THE MONTH: *Building the Kingdom of God through Following the Noble Thoughts of Others*

March 3

THEME: *Building Beauty into the Kingdom*

AIM: To deepen the appreciation of the boys and girls for the spiritual contribution which great art has made to the Kingdom of God, and to help them become aware of the religious significance of esthetic experiences.

The picture which has been selected is Hofmann's "Christ and the Doctors." While this is not one of the greatest paintings, it is familiar to boys and girls, usually well liked by them, needs a minimum of interpretation, and carries a spiritual message to those just beginning to grow in art appreciation. Other pictures which may be used are Lerolle, "Arrival of the Shepherds"; Hunt, "The Light of the World"; Hofmann, "Christ and the Rich Young Man"; Da Vinci, "The Last Supper"; Correggio, "Holy Night." The picture need not be biblical in subject matter. Millet, "The Angelus" is a non-biblical picture of spiritual import.

It is always more effective to secure a colored print for a picture study, but these are often expensive and it is better to have a good sepia print than a cheap colored one. Your denominational publishing house will be able to supply a variety of sizes and prices. The pictures should be hung on the wall or on an easel on the level of the eyes of the group when seated, and so placed that every one may see it easily.

QUIET MUSIC

HYMN: "We Would See Jesus," or "O Jesus, Youth of Nazareth"

SCRIPTURE READING: Luke 2:41-52

LEADER'S INTRODUCTION: People have wrought in many different ways to build the Kingdom of God. Some have been builders of beauty, and among these are the great artists. "All great artists are primarily great men; they have intellectual and spiritual powers above the average, powers of observation, insight, feeling. They see more things, more deeply into the meaning of things, and they feel more strongly about things than we do. When such a man devotes a year, or ten years, of his life to a certain canvas, it is legitimate to believe that he has tried to express an idea he was unwilling to let die."† By recapturing the ideas of these artists and thinking their thoughts after them, we share with them their experience of building beauty into the Kingdom.

HYMN: "Tell Me the Stories of Jesus"

PICTURE STUDY:

An adult should guide this part of the worship experience and should use his own judgment as to whether the thinking of the group will be facilitated better by a talk or by general discussion. The following quotation from *The Gospel in Art* may be of help in this consideration: "The real task (of picture study) is to discover the meaning of the whole, its message, its spiritual value. . . . The artist does not copy nature merely. He invents, assembles, arranges, emphasizes, in order to speak clearly some message from his soul to ours. It is our business to discover what that message is. . . . Some pictures are universals. They include not only their immediate subjects but you and me. The artist's insight has been primarily not of a special event but of a living and ever-present truth, so that when the artist has expressed it by means of whatever persons or events have come to hand, you and I, in looking at the painting, find ourselves. . . When an artist has had an experience so deep and rich that he cannot rest till he has made others enjoy it, he puts together on canvas certain devices—lines, color—which he hopes will arouse in others emotions that are like his own. . . . With his pigments, the artist creates a kind of speech by which his love, his fear, his hate, his sense of beauty, his longing, his aspiration pass over from his heart to ours."†

The following questions may serve to guide the picture study fruitfully.

1. In what setting are the group of people, and who are they?
2. Which of the figures would you take to be the chief Rabbi?
3. What is his attitude?
4. To whom is Jesus directly speaking?
5. Which of the following words describes Jesus' attitude? Questioning; earnest; arrogant; sympathetic; gracious; impatient; prayerful?
6. Which of the doctors is most critical of Jesus? which most kindly? which most impressed?
7. Do you see any evidence in this picture that in later years would lead to Jesus' death?
8. Why is this picture popular?
9. Is there anything in it you would change if you were the artist?
10. In living the Christian life, would a boy today ever find himself in a situation similar to that of Jesus?

HYMN: "O Master Workman of the Race" (May be used as a unison reading if desired.)

UNISON PRAYER: (The prayer may be preceded by a period of meditation, the leader giving a few words of guidance which will lead on from a contemplation of the picture itself to a desire on the part of the boys and girls to seek the beauty that is in Jesus.)

Great Master, touch us with thy skilful hands;
Let not the beauty that is in us die;
Great Sculptor, hew and polish us, nor let
Hidden and lost, thy form within us lie.
—HORATIUS BONAR.

HYMN: "Just As I Am, Thine Own To Be," or "Follow the Gleam"

March 10

THEME: *Sing Unto the Lord*

AIM: To lead the group to a fuller understanding of the ennobling influence of great music and its contribution of beauty to the Kingdom of God.

LEADER'S INTRODUCTION: Most of our modern musical instruments had their beginning in the ancient Orient. The Bible has many references to music and musical instruments. One of the great characters of the Old Testament—David—was a musician, and was known as the Sweet Singer of Israel. Many of the Psalms thought to have been written by David begin with some such phrase as, "Sing unto the Lord." For long centuries, people have worshiped God with music, the effect of beautiful music always being to make people better. We recall a familiar story of how a great king was helped to feel happier by David and his harp.

SCRIPTURE READING: I Samuel 16:14-23

TALK:

There have been many musicians since David who have helped people feel stronger and happier and nearer to God with their music. One of the greatest composers the world has ever known was a German named Richard Wagner. He thought that music should portray the feelings of people as they try to live noble lives. Most of what he wrote is called music-drama, and though he used mythological characters, he shows them with the joys and sorrows, the struggles and triumphs of humanity. We have come to associate some of his music with very solemn and sacred occasions. For instance, at nearly every Christian wedding, we hear this—"The Bridal Chorus" from *Lohengrin* (more effective if a victrola record of the chorus is used than if played instrumentally.)

In medieval days people made pilgrimages to places they considered especially holy. This was their way of showing their love for God and their desire to be better. In one of Wagner's music-dramas called *Tannhauser* there is a band of pilgrims on their way to Rome, chanting as they travel along. Let us listen to this music, as it speaks to us of things high and lifted up. ("The Pilgrims' Chorus" from *Tannhauser.)*

PRAYER:

Our Father, we are grateful that we may experience the noble thoughts of the great musicians who have used their divine power for the good of human k
Into thy Kingdom we would build the beauty
music that through it thy children may grow ne
thee. Amen.

SOLO: "Ode to the Evening Star" fr
Tannhauser

SCRIPTURE READING: Psalm 95:1-7

HYMN: (To the tune of the "Doxology")

We'll crowd thy gates with thankful song
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise. Amen

March 17

THEME: *"The Beauty of the Lord O God"*

AIM: By thinking the thoughts of t
Psalmist after him, to come to a clear
idea of what God is like.

It is not to be presumed that the Psal
are the highest revelation of God in t
Bible. Indeed, some Psalms are distinct
unchristian in sentiment, and selecti
should therefore be made on a discrimina
ing basis. The ones chosen here a
merely suggestive; many others would
equally as effective and appropriate.
will be recognized that an attempt h
been made to follow through with eac
hymn the main idea of the precedi
reading.

QUIET MUSIC

LEADER'S INTRODUCTION: Through th
month we are recalling the noble though
of others who have helped to bring th
Kingdom of God nearer fulfilment. W
have been especially aware of and grat
ful for great artists and musicians who
beautiful creations bring us closer to Go
Through the centuries there have bee
some people who have, by taking praye
ful thought, lived closer to God tha
others. The Hebrews have always bee
conscious of God's reality and the way
he gives meaning to life. In fact, th
entire Bible is the story of their search fo
the true God and his way of life. Th
Hebrew poets have had a great deal t
say about God and have said it in im
mortal words which sound down the cor
ridors of time and echo in our hearts
Let us hear what the Psalmist tells us o
God.

SPOKESMAN: Psalm 90:1, 2

HYMN: "The Doxolgy"

ANTIPHONAL READING: (Two groups o
readers especially selected should rea
alternately. This should be rehearsed s
that the reading will be clear, distinct
and impressive but not affected.) *Firs
group:* Psalm 86:1, 3, 4, 5. *Secon
Group:* Psalm 86:6-8. *First Group*
Psalm 86:9, 10. *Second Group:* 86
11, 12, 13a. *First Group:* Psalm 86
15, 16.

HYMN: "How Strong and Sweet My Father'
Care," or "Our God, Our Help in Age
Past"

RESPONSIVE READING: (Leader and entir
group alternating verse by verse.) Psal
96:1-8

HYMN: "Ancient of Days"

SPOKESMAN: Psalm 19:1-6

HYMN: "God of the Earth, the Sky, th
Sea" or "This Is My Father's World"

UNISON READING: Psalm 23

SOLO OR DUET: "The Lord Is My She
herd" (To be sung unobtrusively and u
announced immediately after the readin
as a part of the same train of thought.)

GUIDED MEDITATION: We think again of th
way the Psalmist speaks of God a
(slowly) truth, honor, majesty, lovin
kindness, a refuge in time of trouble, eve
lasting, strength, beauty, greatly to b

---

*Assistant Editor, Editorial Department, General Board of Christian Education, Methodist Episcopal Church, South, Nashville, Tennessee.

† Albert Edward Bailey, *The Gospel in Art.* Boston, The Pilgrim Press. Used by permission of the author.

raised. To think of God like this, and hen to remember that each of us is a child f God, is to want to grow more like him.

IET MUSIC

March 24

EME: *Songs of Justice*

M: To deepen the sympathies of the boys nd girls for the world's exploited people nd to awaken a new consciousness of the way in which poems of social justice help o build the Kingdom of God.

ENING SENTENCE: "God created man in his own image, in the image of God, created he him." (Genesis 1:27)

RIPTURE READINGS: Matthew 12:46-50; 13:31-33, 44-46; 19:16-24; 20:25-28

MNS: "Where Cross the Crowded Ways of Life," "O Beautiful for Spacious Skies," "These Things Shall Be—A Loftier Race," "Heralds of Christ," "God, Send Us Men."

ORY:

A person who is wise in the ways of human nature d, "I don't care who rules a people if you will let write their songs." And you have often heard that he pen is mightier than the sword." This is just other way of saying that government and princes are less importance in the lives of people than the ngs they read, for these influence their thinking. ry often poetry and song and story go before the ople as flying banners pointing the way. It was so England when the novels of Charles Dickens did ch toward bringing about reforms in English prisons d schools. Poets are sometimes prophets who awaken e conscience of the people.

In the latter half of the last century on the far le of the Rockies, there lived a boy called Edwin arkham. He walked six miles to church every Sunwhere part of his training was to commit to emory passages of Scripture. He usually chose mething from the Gospels and thereby began to otice how much Jesus had to say about the Kingdom Heaven. As he studied and read and thought about , he came to the conclusion that the Kingdom of eaven referred to a new order of life in the world r men and women. The more he thought, the more eople he discovered who needed a new order, those ho are oppressed and forgotten and never have a ance to lead healthy, fruitful lives. He found them factories and mines, on farms and in mills—all eeding relief from poverty and degradation and deair. Edwin Markham concluded that these were the eople Jesus had most in mind, and that the central urpose of his life was to make it possible for all en to live as brothers. In Edwin Markham's own hrase it was "the Comrade Kingdom."

As he grew older he talked with many people of his idea and read what other men had written about ow the world might be changed so that people might ive as "consecrated comrades." But always he remembered the great masses of the poor and oppressed. Here is some of the poetry he wrote about this time n which this idea may be traced.

THE NEW TRINITY

'Three things must man possess if his soul would live
and know life's perfect good—
Three things would the all-supplying Father give—
Bread, Beauty, and Brotherhood."
—From *Eighty Songs at Eighty.*

OUTWITTED

"He drew a circle that shut me out—
Heretic, rebel, a thing to flout.
But love and I had the wit to win;
We drew a circle that took him in!"
—From *The Shoes of Happiness.*

One day a friend showed him a picture by the artist Millet called "The Man with the Hoe." This picture shows a peasant (in this country he would be a poor farmer) going home at the close of one more toil-filled day. He is bent and broken with the endless labor of tilling the land, labor that brings only a scanty return and from which there will be no relief, no lift of spirit. For this man there is no chance. When he saw it, Edwin Markham cried: "He is the man at the bottom of the human ladder. His problem must be solved or humanity's problem will never be solved." So "The Man with the Hoe" came to symbolize to him all the forgotten people of the world who must be given a chance for a more abundant life before we may begin to realize the Kingdom of God.

Thirteen years later, Edwin Markham saw the original of Millet's great painting. It was a powerful experience for him. So greatly was he moved that he felt he must somehow make people feel this deep human tragedy. In a few days Markham had written one of the most influential poems of this generation—called simply "The Man with the Hoe." As the author says, it voices the lost rights of the toiling multitude.

(This poem is so well known and included in so many anthologies of poetry that a copy may easily be secured. During the service each pupil should have a copy of it for he will have difficulty understanding it if it is just read aloud. If a copy of Millet's picture can be obtained, it will greatly enhance the appreciation of the poem.)

The poem was published on December 28, 1899, in a San Francisco newspaper, as the author says, "in the dawn of the twentieth century." There was an immediate and widespread response to the poem. People were beginning to think in new terms—to be not only interested in their personal goodness but in the welfare of the "toiling multitude," and this poem expressed their concern and was as a flying banner leading toward a better day.

Edwin Markham is called a poet of social justice. In these last days when people are more and more, although very slowly, learning to plan the ways of life so that all men may develop as children of God, we may trace the influence of the poetry of Edwin Markham which has stirred people to new endeavors for the Kingdom of God.

March 31

THEME: *"Unto Thee We Make Our Prayer"*

AIM: To lead the boys and girls to an understanding of how an appreciation of the prayers of other people helps to build the Kingdom of God.

INTRODUCTION BY LEADER: Some of the noblest moments in the lives of people come when their hearts and minds are lifted up in prayer. When sharing the thoughts of others, as we have been doing this month, we find that they are highest when nearest God. Let us examine some of the beautiful and inspired prayers which have helped men through the years to build more surely the Kingdom of God. We pray these prayers, making them our own and following them into paths of higher living.

SCRIPTURE READINGS: Each of the following passages is a prayer and may be a part of the service along with some word of interpretation.

I Kings 8:22, 23, 27-30. After long years of labor, the beautiful Temple of Solomon was completed at Jerusalem. This is part of the prayer which Solomon made when the Temple was dedicated to Jehovah. He acknowledges God as the supreme leader of the people of Israel and asks him to listen to their prayers. Perhaps we may feel the same sense of the presence of God in our churches and some of our public buildings.

Luke 1:46-55. This is the prayer of Mary, the mother of Jesus. It is one of praise to God and expresses the same feelings which we have in moments of exaltation when we want to thank God for his infinite loving-kindness to the children of men.

John 17:1-11. This is part of a prayer of Jesus shortly before his crucifixion. These words of Jesus bring comfort and courage to the hearts of all Christian people, for he is asking God to be as near to us, Jesus' brothers, as God was near to him. We do not build the Kingdom of God single-handed for God himself works with us.

Luke 11:1-4. Let us pray again this prayer which Jesus taught all of his disciples, not only those long ago in Palestine, but all of us today. When we pray for the Kingdom, may we recall the worship experiences which we have shared this year as they have helped us to understand how we may go about building it.

Prayers which are not biblical will be quite appropriate for this occasion, but the significance of each should be clarified, and its relationship to the experience of the group briefly elaborated. Many suitable prayers are contained in books such as: *Prayers for Use in an Indian College* by Hoyland; *Prayers of the Social Awakening* by Rauschenbusch; *Prayers for Girls* by Scovil; *A Book of Worship* by Barclay.

HYMNS: "Dear Lord and Father of Mankind"; "Oh Jesus, I Have Promised"; "Lead Me, O Thou Great Jehovah"; "O Master, Let Me Walk with Thee."

The worship period might be closed with silent prayer, or a prayer which the group or individual arranging the program has prepared in advance, or with sentence prayers unless this last method has become too stereotyped. This occasion should bring into relief the preceding worship experiences so that the group may be conscious of continuity, progression, and abiding satisfaction.

MARCH SUGGESTIONS FOR SENIOR AND YOUNG PEOPLE'S DEPARTMENTS

*By Nancy Longenecker**

THEME FOR THE MONTH: *Noble Thoughts and High Expression*

To the Leader

That which brings order out of life's conusions is beauty. To express noble thoughts nd high purposes has been the ideal of musicians, poets, and artists since the beginning of time. If we would build the Kingdom through beauty, let us this month pledge ourselves to read (or, better still, to memorize) a good poem every day, or to look at a beautiful picture, or to listen to good music. Let us do this not only for ourselves, but let us also tell others this month about poetry, music, and art as we have discovered it in our best moments. We shall find how vividly artists have brought their noble thoughts into these high expressions, and through them we are able to worship God.

The Psalmist said, "Let us worship God in the beauty of holiness," but may we also say, "Let us worship God in the holiness of beauty." During this last month of the Lenten season our daily devotions may be carried on by this quiet appreciation of the best in art.

*New York City.

March 3

THEME: *Psalms—Hymns of the Hebrews*

PRELUDE: "But the Lord Is Mindful of His Own" from "St. Paul," an oratorio, by Mendelssohn. (Found in *Singing Pathways,* page 195, published by Powell and White.)

CALL TO WORSHIP: Psalm 115:12.

MOMENT OF SILENCE: Then pianist plays the last phrase of the prelude.

LEADER:

Does it ever occur to you that Christ and his disciples used a hymbook? They did—the Psalms were their hymns. Doubtless, Christ knew them from memory because script was very rare and probably only the High Priests and the Levites possessed them. These Psalms were chanted by the entire audience or were sung antiphonally with a precentor and congregation, or between the great choir and the congregation. Singing held a large part of the service in Solomon's time, because we have record that there were four thousand musicians who were trained as a special chorus. This custom was, doubtless, part of the service in Christ's time.

No poetry of any nation has ever reached such religious heights as this poetry of the early Hebrews. It differed from the poetry of other nations in that it was devoted almost exclusively to the worship of God. This makes poetry a sacred art and the Psalms reached such perfection that no book of poetry has ever had such influence.

Christian hymns of different form and expression came into being early in the Christian era, but the content of the Psalms has been so sufficient that nothing has ever exceeded them for the worship of God. Consequently, many hymns we sing today are based directly upon the Psalms. We have very little Hebrew music which is truly traditional. The only tune attributed to Hebrew origin usually found in our hymnals is known as "Leoni." It is a strong, stirring melody and a suitable setting for the following words.

HYMN *(to be sung or read):* "The God of Abraham Praise"

The God of Abraham praise,
Who reigns enthroned above;
Ancient of everlasting days,

And God of love:
Jehovah! Great I AM!
By earth and heaven confessed;
I bow and bless the sacred Name,
Forever blest.

The whole triumphant host
Give thanks to God on high;
"Hail, Father, Son, and Holy Ghost!"
They ever cry:
Hail, Abraham's God and mine!
I join the heavenly lays;
All might and majesty are Thine,
And endless praise. Amen.

RESPONSIVE SERVICE: Many of the Psalms have been the inspiration for hymns, and our beloved twenty-third Psalm has been used in this way more than any of the other Psalms. In the tune "Dominus Regit Me," which name comes from the Latin title of the Twenty-third Psalm, the music and the words are well fitted. The melody allows for emphasis upon the important words, such as "king," "shepherd," "goodness," and "forever," in the first stanza and so throughout the whole hymn. The stanzas are correlated perfectly with the verses of the Psalm. (The Psalm should be given by one of the classes designated for this purpose.)

Class: "The Lord is my Shepherd; I shall not want."
Hymn Response:
"The King of love my Shepherd is,
Whose goodness faileth never;
I nothing lack if I am his
And he is mine forever."
Class: "He maketh me to lie down in green pastures: He leadeth me beside the still waters."
Hymn Response: "Where streams of living water flow
My ransomed soul He leadeth,
And, where the verdant pastures grow,
With food celestial feedeth."
Class: "He restoreth my soul: he leadeth me in the paths of righteousness for His name's sake."
Hymn Response:
"Perverse and foolish oft I strayed,
But yet in love He sought me,
And on His shoulder gently laid,
And home, rejoicing, brought me."
Class: "Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me."
Hymn Response:
"In death's dark vale I fear no ill
With thee, dear Lord, beside me;
Thy rod and staff my comfort still,
Thy cross before to guide me."
Class: "Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over."
Hymn Response:
"Thou spread'st a table in my sight;
Thy unction grace bestoweth;
And O what transport of delight
From Thy pure chalice floweth."
Class: "Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever."
Hymn Response:
"And so through all the length of days
Thy goodness faileth never:
Good Shepherd, may I sing thy praise
Within thy house forever. Amen."

CHORIC GROUP[1]: Psalms 24 and 121.

All: The earth is the Lord's and the fullness thereof; the world, and they that dwell therein.
For he hath founded it upon the seas, and established it upon the floods.
Man's Voice: Who shall ascend into the hill of the Lord?
Woman's Voice: Or who shall stand in his holy place?
Women: He that hath clean hands and a pure heart;
Men: Who hath not lifted up his soul unto vanity, nor sworn deceitfully.
All: He shall receive the blessing from the Lord, and righteousness from the God of his salvation. This is the generation of them that seek him, that seek thy face. O Jacob.
Women: Lift up your head, O ye gates;
Men: And be ye lifted up, ye everlasting doors; and the King of Glory shall come in.
Women: Who is this King of Glory?
Men: The Lord, strong and mighty, the Lord mighty in battle.
All: Lift up your heads, O ye gates; even lift them up, ye everlasting doors; and the King of Glory shall come in.
Man's Voice: Who is this King of Glory?
All: The Lord of hosts, he is the King of Glory.
All: I will lift up mine eyes unto the hills, from whence cometh my help.
Men: My help cometh from the Lord, which made heaven and earth.
Women: He will not suffer thy foot to be moved;
Woman's Voice: He that keepeth thee will not slumber.
All: Behold, he that keepeth Israel shall neither slumber nor sleep.
Man's Voice: The Lord is thy keeper;
Woman's Voice: The Lord is thy shade upon thy right hand.
Men: The sun shall not smite thee by day,
Women: Nor the moon by night.
All: The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out and thy coming in from this time forth, and even forever more.

SOLO: "The Ninety-First Psalm," by MacDermid.

PSALM ON WHICH HYMN IS BASED: Psalm 19:1-6.

HYMN: "The Spacious Firmament on High"

BENEDICTION: "And thou shalt love the Lord thy God with all thy heart, and with all thy soul and with all thy might. And these words which I command thee this day shall be in thy heart." Amen.

March 10

THEME: *Music—The Universal Language*

TO THE LEADER: For this service a choice may be made between the two programs offered. Hymns are used entirely, chosen with the idea of their being the various elements which make up a service. The hymns should be sung intelligently and in a mood that corresponds with their content. "O Worship the King" is a glorious outpouring of adoration and should be sung in a very different manner from "Dear Lord and Father of Mankind" which is a quiet prayer.

This is a time when a good song leader would be of great service. This should be a service of worship and not a mere song service.

PRELUDE: "Rejoice, Ye Pure in Heart"

CALL TO WORSHIP: (To tune "Old Hundredth")

We'll crowd thy gates with thankful song,
High as the heavens our voices raise;
And earth, with her ten thousand tongues,
Shall fill thy courts with sounding praise. Amen.

HYMNS:
For Adoration: "O Worship the King, All Glorious Above"
For Scripture: "O God, Our Help in Ages Past"
For Prayer: "Dear Lord and Father of Mankind"
For Prayer Response: "Breathe on Me, Breath of God" (Tune—Woolwich)
For Special Solo: "Lord, for Tomorrow and Its Needs"
For Dedication of Offering: "Just as I Am, Thine Own to Be" (Tune—Just as I Am)
For Benediction: "Saviour, Again to Thy Dear Name We Raise"

OR

PRELUDE: "Hark, Hark, My Soul!"

CALL TO WORSHIP: "Doxology" (Tune—Old Hundredth)

HYMNS:
For Adoration: "Crown Him with Many Crowns"
For Scripture: "The Lord Is My Shepherd"
For Prayer: "I Need Thee Every Hour"
For Prayer Response: "I Would Be True"
For Special Solo: "God Who Touchest Earth with Beauty" (Tune—Geneva)
For Dedication of Offering: "I Bind My Heart This Tide"
For Benediction: "O Jesus, I Have Promised"

March 17

TO THE LEADER: Poetry expresses our highest moments of feeling. At those times we fall naturally into a sense of rhythm which is in accord with forces all about us and consequently gives us a sense of strength and of release.

A few of us do not like poetry because we have not been taught its beauty fr... our infancy, neither have we been giv... opportunity to write poetry in a natu... and unrepressed fashion. If we are to fi... God in the beauty of poetry, it must ... because that poetry is so vital, so expre... sive of reality. So much of what we fe... is our ideal and hope that we can ma... the poem an interpreter of God to u... When we can do this, our character ... enriched and we help to build the Kin... dom.

Poetry must have rhythm. It must sir... and breathe in pulsing movement. It mu... be imaginative so that plain fact is e... closed in a well of association and beaut... Most of all, poetry must have soul ... feeling, otherwise it does not live, an... means nothing to us.

Poets have dreams, and so Schuman... was a poet of the piano when he wro... "Träumerei" which means dreams.

PRELUDE *(piano solo)* "Träumerei," Schu... mann

Nature has been the inspiration ... volumes of poetry, and no hymn expresse... more beautifully the adoration of God b... nature than the hymn which we shall no... sing.

HYMN: "This Is My Father's World"

The poetry to be used today in our wo... ship service has been classified about thre... themes: Nature, Industrial and Socia... Relations, and Youth Dreams.

NATURE POETRY:

The year's at the spring,
The day's at the morn;
Morning's at seven:
The hillside's dew-pearled;
The lark's on the wing;
The snail's on the thorn;
God's in his heaven—
All's right with the world!

—From "Pippa Passes" by Robert Browning.

THE DAY

"The day will bring some lovely thing,"
I say it over each new dawn:
"Some gay, adventurous thing to hold
Against my heart when it is gone,"
And so I rise and go to meet
The day with wings upon my feet.

I come upon it unaware—
Some sudden beauty without name:
A snatch of song—a breath of pine—
A poem lit with golden flame;
High tangled bird notes—keenly thinned—
Like flying color on the wind.

No day has ever failed me quite:
Before the grayest day is done
I find some misty purple bloom,
Or a late line of crimson sun.
Each night I pause—remembering—
Some gay, adventurous, lovely thing.

—From *Silver in the Sun* by Grace Noll Crowell. Published by The Southwest Press.

HYMN INTERLUDE: "For the Beauty of the Earth" *(one stanza)*

INDUSTRIAL AND SOCIAL RELATIONS POETRY:

THE CITY OF MAN

Jesus wept o'er the city—
They called it Jerusalem—
Wept for its pain and its heartache,
Its sorrow and sin and shame;
Wept that men cheated their brothers
'Neath the temple's pinnacle;
Wept because children went hungry
When the coffers of greed were full.

Jesus wept o'er the city,
With its burden and toil and care,
Wept while the throngs were too busy
To know he was standing there;
Wept for a people that gave him
A cross for a diadem.
Jesus wept o'er the city,
But—was it Jerusalem?

—From *Twelve Months of Drama for the Averag... Church* by Dorothy Clarke Wilson. Published b... Walter H. Baker Co.

THEY WILL SAY

Of my city the worst that men will ever say is thi...
You took little children away from the sun and t... dew,
And the glimmers that played in the grass under t... great sky,
And the reckless rain; you put them between wa...
To work, broken and smothered, for bread and wag...

[1]See the article "The Art of Choral Speech," found in the May, 1934, issue of *International Journal of Religious Education*, for full directions concerning the development of a reading chorus or a choric group as designated in this service.

eat dust in their throats and die empty-hearted
a little handful of pay on a few Saturday nights.
From *Chicago Poems* by Carl Sandburg.

THE BREAD LINE

gl, here they are—they stand and stamp and shiver
aiting their food from some kind stranger hand,
ir weary limbs with eagerness a-quiver
ungry and heartsick in a bounteous land.

ggars and bums?" Perhaps, and largely worthless.
aky with drink, unlovely, craven, low,
h obscene tongues and hollow laughter mirthless;
ut who shall give them scorn for being so?

. . . . . .

boast of vast achievements and of power,
f human progress knowing no defeat,
strange new marvels every day and hour
nd here's the bread line in the wintry street!

. . . . . .

thousand years replete with every wonder,
f empires risen and of empires dead;
still, while wasters roll in swollen plunder,
hese broken men must stand in line—for bread!

-BERTON BRALEY. From *Poems of Justice*, published
Willett, Clark and Co.

MN INTERLUDE: "The Voice of God Is Calling"

UTH DREAMS:

e me wide walls to build my house of Life—
a North shall be of Love, against the winds of fate;
e South of Tolerance, that I may outreach hate;
e East of Faith, that rises clear and new each day;
e West of Hope, that e'en dies a glorious way.
e threshold 'neath my feet shall be Humility;
e roof—the very sky itself—Infinity.
e me wide walls to build my house of Life.

—Author Unknown.

THE GREAT WAGER

walked in streets, where men
d women, mad with lust, loose-lipped, and lewd
promenading down to hell's wide gates;
t have I looked into my mother's eyes
d seen the light that never was on sea
land, the light of love, pure love and true,
d on that love I bet my life . . . .

. . I bet my life on beauty, truth,
d love! not abstract, but incarnate truth;
t beauty's passing shadow, but its self,
very self made flesh—love realized
bet my life on Christ, Christ crucified.

—G. A. STUDDERT KENNEDY

Not of the sunlight,
Not of the moonlight,
Not of the starlight!
O young Mariner,
Down to the haven,
Call your companions,
Launch your vessel
And crowd your canvas,
And ere it vanishes
Over the margin
After it, follow it,
Follow the Gleam.
Follow the Gleam.

—TENNYSON

YMN *(read in unison)*: "O Master Workman of the Race"

ENEDICTION: "For all that is good and true and beautiful, our Father in Heaven, we thank thee."

March 24

HEME: *Art as Religion's Handmaiden*

IANO PRELUDE: "Hymn to Joy," Beethoven

TATEMENT OF PURPOSE:

o interpret the Christian life in terms of service,
o build within the community the spirit of goodwill,
d within the world the foundations of peace;
o cooperate with all men and women in brotherliness,
o work, play, love, and worship in the spirit of Christ.

—Author Unknown.

YMN: "God, Who Touchest Earth with Beauty"

NISON PRAYER:

O God, our Father, it is not always easy to hold on our courage, to go ahead with our work, to keep ith with our fellows, and to maintain the integrity our own souls.

Far from deploring the fact that life is not always sy, help us to rejoice because it makes occasional mands which call forth the latent heroism of our irits.

Day after day we are heartened by the sight of men d women who are bravely adjusting themselves to ter circumstances, growing in the hard soil of disointment flowers of incredible beauty.

Help us, O God, also to be brave. If we cannot ange our lot, we can at least face the inevitable with lantry of soul;

We can at least be determined that there shall be surrender, that fortune may deprive us of much, t never of courage nor of sweetness of spirit.

Help us this day to turn to thee, the everlasting source of all human heroism, in utter confidence that thou wilt not fail us nor forsake us. Amen.

—ERNEST FREMONT TITTLE

TALK: "Building the Kingdom through the Use of Art"

Art is one of the oldest methods men have used to express their worship of God. In the old tombs of the Egyptians the crude paintings have as their main idea the peace offerings to their gods and the equipment of the dead for an after life. So on through other religions to the Christian era men have used art as a means of worship, or as a means of calling the attention of the gods to themselves.

Early Christians, because of persecutions and restrictions in their teachings, did not develop art as an expression of worship except through symbolism. So the symbols of the cross, the triangle, the circle, the tree of life, the lamb, the fish, the dove, and the eagle are full of meaning to those who can interpret them. Symbols were the sign language, or perhaps the code, of the early Christians.

Today we have too seldom used art to express our adoration of our Heavenly Father because we have not known its meaning or realized that much of the greatest in art has come from a religious theme or motive. Great pictures speak to us if we will listen. The real test of any picture is to live with it. We need not know art technically to learn its message, but there are some basic principles which would help us to appreciate it.

First, we should know something of the life, the experience of the artist, and the situation out of which the picture has grown. Ask yourself if such a situation exists today, either in our religious or social life. A great religious picture usually has back of it some biblical fact or truth which gives it a universal appeal. If we know this biblical fact or truth, the artist has doubtless given us a message the same as he gave to the people of his own time. The same is true in looking at pictures as with all art, the more one brings to art, the more one receives.

Second, we should find the important character or point of interest in the picture and learn to recognize how the artist has made this possible. Sometimes he has used color which is outstanding; sometimes through linear method, which means that from any point of the picture the eye moves directly to this focus. The artist may have used a psychological method which subordinates all other characters in the picture to the main one, and by their attitudes they recognize the importance of the central figure.

Last, the amazing thing in pictures is the fact that an artist, by using paints which are such cold material, can make a picture warm and living and be able, even after centuries, to arouse in us the feeling which he has put into it. It is this content and this message which we must grasp if we are to find God through the use of art.

(Here an interpretation of a picture should be given. Pictures should be placed at the center front of the room on the eye-level of the audience. It is effective to have the picture lighted so that all may see its detail. Books for interpretation may be secured at public libraries, or perhaps someone owns such valuable books as: *The Gospel in Art* by Albert Edward Bailey, Pilgrim Press, Boston, Mass.; or *Christian Worship for American Youth* by Laura Armstrong Athearn, D. Appleton-Century Co., New York, which contains an excellent chapter on "Art in the Service of Worship.")

HYMN: "Fairest Lord Jesus"

BENEDICTION:

The Lord, our God, is a creative Spirit, the leaping flame which lights men's hearts, which makes clear the pathways of men.

Let us seek to hold high this spirit of creation in beauty and in truth.

March 31

THEME: *Appreciation—The Fine Art of Living*

PRELUDE: "Ten Thousand Times Ten Thousand"

CALL TO WORSHIP:

Leader:
"Teach me, O Christ,
Thy full humility;
Assembly:
"May I rejoice that my friends are better than I,
May I seek, and find, some lowly and humble service,
Obscure and remote.
And there may I lose myself in the needs of the men around me.
Leader:
"Teach me, O Christ,
Thy full simplicity:
Assembly:
"May I be glad in the gifts thou hast given,
Desiring no more:
May I deny myself;
May I believe in men,
'Till by power of faith in their better selves
I make them what thou wouldst have them be.
Leader:
"Teach me, O Christ, these great lessons and hard:
Thine own humility, thine own simplicity."

HYMN: "O Son of Man, Thou Madest Known"

PRAYER: *(Directed silent prayer.)*

Leader: O Blessed One, spirit of light and love, of truth and beauty and freedom and joy, behold us a company of seekers for the abundant life.
Silent meditation with piano response
Leader: May we hear thy call in the voice of Nature, in the struggles of our industrial life, in the beauty of music, in the poetry of the dreamers, and in the secrets of our own hearts.
Silent meditation with piano response
Leader: Lord, take my lips, and speak through them;
Take my mind, and think through it;
Take my heart, and set it on fire. Amen.

PRAYER RESPONSE: Poetry read with musical background, playing softly "Prelude," Opus 28, No. 6, by Chopin.

DEDICATION

Laid on thine altar, O my Lord divine,
Accept this gift today for Jesus' sake;
I have no jewels to adorn thy shrine,
No far-famed sacrifice to make;
But here within my trembling hand I bring
This will of mine—a thing that seemeth small,
But thou alone, O Lord, canst understand
How when I yield ye this I yield my all.

Hidden within, thy searching gaze can see
Struggles of passion, visions of delight,
All that I have or am or fain would be—
Deep loves, fond hopes, and longings infinite.
It has been wet with tears and hushed with sighs,
Crushed in my grasp 'till beauty it hath none;
Now from thy footstool where it vanquished lies
The prayer ascendeth, "May thy will be done."

Take it, O Father, ere my courage fail
And merge it so in thine own will, that e'en
If in some desperate hour my cries prevail
And thou give back my gift it may have been
So changed, so purified, so fair have grown,
So one with thee, so filled with grace divine,
I may not feel or know it as my own,
But, gaining back my will, may find it thine.

—Anonymous

TWO-MINUTE TALKS: "Appreciation"—
Of Our Opportunities for Education.
Of Our Neighbors from Other Lands.
Of Our Church School.

HYMN: "Faith of Our Fathers"

SCRIPTURE: "Appreciation of the Best," Philippians 4:4-9

BENEDICTION: "Open our eyes that we may behold wondrous things out of thy law."

EASTER 1935

SEND FOR OUR NEW CATALOG
Showing interesting new supplies for Easter—Program Helps, Collection Helps, Greeting Cards, etc.

No. H. P. Lenten Daily Offering Envelopes

Made of heavy white paper. Size 3x5 ½ inches. The design is printed in purple on a background of delicate green. **Price, 75 cents per 100, postpaid, in any quantity.**

also

No. H. P. Self-Denial Envelopes

Size, 3x5 ½ inches. Printed in two colors, purple and green. **Price, 75 cents per 100, postpaid, in any quantity.**

THE HEIDELBERG PRESS
1505 Race Street
PHILADELPHIA, PENNA.

The Home Beautiful

(Continued from page 7)

have become interested and have asked for the set-up. The program served much more effectively than the usual type of endeavor to rally all the forces of our church school and parish at the very beginning of our fall season. Parents and teachers have been brought together in a new basis of understanding of a mutual task. Religion in the homes of our parish has received new and positive emphasis. Parents have been introduced to the work of the school and the materials to be used both in the home and in the church school. A new field of helpful materials has been discovered by parents, teachers, and young people. The marriage relationship and the establishing of Christian homes have been treated in an atmosphere conducive to the production of definite results.

The tempo of both church and school has been quickened. The usefulness of the church in enriching human life has been magnified in the minds of the faithful. The unthinking and indifferent were amazed when brought face to face with the variety, scope, and intensity of the work undertaken for children and youth. And the end is not yet. Each day reveals some new value unearthed in our quest for "The Home Beautiful."

What Are the Facts?

(Continued from page 23)

number of Jewish students who might be enrolled. In New York City today, in a certain Catholic Institution, 56.7 per cent of the student body is Jewish. State universities cannot as readily place restrictions on the enrolment by Jewish students as is the case by private institutions. But it is exactly in these private colleges and universities where the large proportion of Jewish students are found. In a study of 34 state universities, made by Silox and Fisher, it was found that only 4.2 per cent of the students were Jews; whereas, in 63 non-seclusion, private institutions, with approximately the same number of students enrolled, 17.7 per cent of the students were Jews. Silox and Fisher reveal that "the great centers of Jewish population are in the eastern states where state universities are always eclipsed by the private colleges."

After all these considerations, the chairman of the commission makes a brief summary of the report and gives an opportunity for questions.

The following questions are asked by members:

(1) Just why shouldn't there be discrimation?

(2) Isn't it true that, if there were no discrimination, say fraternities, Jews would "gobble" them up?

(3) Isn't it true that Jews would soon control everything there were not discrimination, since they are so aggressive?

3. *What can we do to improve the status of Jews our community?*

This commission begins, first of all, to get actual i formation about discrimination against Jews in the cor munity. Is there discrimination in clubs, in business, the schools, in real estate? They find out what the pop lation of Jews is and where they live. A report of th is made to the group with discussion.

Then, as a test, they write the items of the followin religious-social distance test‡ on the blackboard.

No	*Jews Might Hesitate*	*Yes*	*Would you be willing to:*
———	———	———	1. Attend a service at his church?———
———	———	———	2. Take one to your church?———
———	———	———	3. Approve of one as President of th United States?———
———	———	———	4. Approve of one as a member of th U. S. Supreme Court?
———	———	———	5. Accept one as an employee?———
———	———	———	6. Discuss religious differences wit one?———
———	———	———	7. Approve of one as a member of you school board?———
———	———	———	8. Approve of one as a day-school teach er?———
———	———	———	9. Select one as an intimate friend?———
———	———	———	10. Accept one as a member of your ath letic team?———
———	———	———	11. Admit one to your club, or frater ity?———
———	———	———	12. Welcome one to your street as a prop erty-owning neighbor?———
———	———	———	13. Invite one to your parties, socials, o dances?———
———	———	———	14. Invite one to your home as a guest a your table?

These items are possible things which may be done by the group. This becomes, then, the basis of discussion in deciding on specific projects of work with Jews and with the Jewish situation in the community.

‡From *New Relationship with Jews and Catholics*, by Mrs. Abel J. Gregg. Page 41

Young People's Program Materials

An annotated list of the young people's lesson courses and program materials issued by denominational boards, councils of religious education, Y.M.C.A., Y.W.C.A., Christian Endeavor, Scouts and other such agencies is now available in revised form from the International Council. It is a mimeographed bulletin entitled "Program Materials for Christian Education of Youth." Price 25c.

Dietz "ON TIME" Emblems

Beautiful—Dignified—Economical. Now the Standard Reward Emblem of thousands of Sunday Schools throughout the land.

A yearly Rolled Gold Enameled Pin with interchangeable numerals from 1 up to 50 years and four quarterly emblems.

Secretaries' and Treasurers' Records for 1935

Start the year right with the Proper Equipment that is simple and efficient.

Our Catalogue is a "Treasure Mine" Free to all Sunday School Teachers

WM. H. DIETZ, 20 E. Randolph St., Chicago

Young People Do Listen to Reason!

- and Jesus' teachings are sound for individual and society. "The Permanent Validity of Jesus' Teachings" is the theme around which Westminster Graded Materials will be developed in the 13 lessons for young people during April, May and June. Beginning with "The Importance of Jesus' Teachings for Today," and ending with "Testing the Permanent Validity of Jesus' Teachings," the lessons seek to show that his teachings are applicable to modern individual and social living.

  More than an outline of the lesson is needed by the teacher of young people. The Young People's Quarterly, Teachers' Edition, gives the teacher an appreciation of the student's probable attitude toward the study, discusses the major needs of the students as they consider the subject, and offers guidance in leading the class in its discussion.

- **Address the Westminster Press, 916-J Witherspoon Building, Philadelphia, for free sample copies.**

Current Film Estimates

The National Film Estimate Service

Babes in Toyland (Laurel and Hardy) (MGM) Various, often burlesque, always clean nonsense combining Victor Herbert's music, fairy-tale, nursery-rhyme and comic strip characters with Laurel and Hardy as prime movers of action. Otherwise "scare" scenes strong for sensitive children. Garishly staged.
For A: Mildly amusing For Y: *Amusing*
For C: Exciting

Bachelor of Arts (Tom Brown, Anita Louise) (Fox) Somewhat jerky story of rich college boy saved from wasting time and money by efforts of girl who loves him. Brown overacts. Some nice work by Mae Marsh and H. B. Walthall, and Stepin Fetchit's voice and actions are funny as usual.
For A: Too Juvenile For Y: *Interesting*
For C: Probably good

Behold My Wife (Sylvia Sidney, Gene Raymond) (Paramount) Wealthy family causes suicide of chorus-girl by brazen lie told to keep their wild son from marrying her. So he marries Indian to outrage family. His sister's murder of her paramour brings mess to happy ending. Dubious motivation and weird ethics.
For A: Hardly For Y: Unwholesome
For C: No

Bright Eyes (Shirley Temple, James Dunn) (Fox) Appealing little story about devotion of young airplane pilot to orphaned child. Much fine, wholesome, amusing, but marred by one over-sad and tragic episode. Shirley engaging as always. Climax healthily thrilling and ending appealing.
For A: *Very good* For Y: *Very good*
For C: Mostly good

Broadway Bill (Warner Baxter, Myrna Loy) (Columbia) Excellent race-track comedy of real character and human interest. Hero and sister-in-law scorn life of ease and, unconventionally, surmount endless obstacles to bring beloved horse to Derby victory. Then joyous divorce and marriage. Dubious ethics, but mostly thorough amusement.
For A: *Fine of kind* For Y: Perhaps
For C: No

By Your Leave (Frank Morgan, Genevieve Tobin) (RKO) Middle-aged couple, supposedly intelligent, think they need week's fling apart, but brief philandering cures the illusion for both. Labored social comedy, too farcical to convince, and largely nullifying sophistication by burlesque character of the action.
For A: Mediocre For Y: Better Not
For C: No

Caravan (Loretta Young, Charles Boyer) (Fox) Romantic mixture of nonsense, music, comedy, modern modes, and gypsy costumes. Background of Hungarian castle at wine-harvest time. Much drinking. Loving her lieutenant cousin, heroine weds gypsy to save estate. Annul marriage for solution. Complex.
For A: Rather good. For Y: Doubtful
For C: No

Chu Chin Chow (George Robey, Anna May Wong) (Gaumont-British) Skillful screening of fantasy of Ali Baba and Forty Thieves, ably acted in spirit of original. Tone, incident, and unspeakable cruelty vastly more vivid and gripping than same scenes verbally told in *Arabian Nights*. Sets and costumes elaborate and exotic.
For A: *Interesting* For Y: Strong
For C: Too strong

Dangerous Corner (Virginia Bruce, Conrad Nagel) (RKO) Rather novel picture, interestingly sustaining suspense by successive revelations in the plot, showing two resultant endings for sophisticated social situation, depending on whether whole truth is told or not. Trivial incident determines tragic or romantic outcome for action.
For A: Fair For Y: Better Not
For C: No

Desirable (Jean Muir, George Brent) (Warner) Hero "successful business man" who always ignores business for romance, pursuing first stage-star siren, then her long-concealed daughter, fresh and unsophisticated. Everybody decent, but life for all mere froth of social functions and romantic excitement.
For A: Fair For Y: Not worthwhile
For C: No interest

Evelyn Prentice (William Powell, Myrna Loy) (MGM) Finely acted, restrained, strong story of one couple, genuinely devoted to each other and their child, each brought under suspicion of misconduct. Contemptible villain nearly ruins their future, but skill of lawyer-husband brings about clever reversal.
For A: Good of kind For Y: Very doubtful
For C: No

Fugitive Lady (Florence Rice, Neil Hamilton) (Columbia) Highly improbable, rather confused crook story with chief crook a crawling cad who involves innocent heroine in jail sentence. Incredible chance brings heroine and hero to real love. Wholesome romance outweighed by sordid action and artificial plot.
For A: Mediocre For Y: Doubtful
For C: No

Gay Bride (Carole Lombard, Chester Morris) (MGM) Gold-digging heroine, whose brazen cheapness is played up as charm, hands self in marriage from one gangster to another to inherit as they die. Not a reputable character in story, the hero a crudity, and practically no English spoken.
For A: Trash For Y: Unwholesome
For C: No

Gentlemen Are Born (Franchot Tone, Jean Muir) (1st National) Much engaging comedy about three young Harvard grads, and three girls, meeting endless trouble finding jobs. Shows either not to expect success merely from college degree, or that college is not worthwhile. Unobjectionable, amusing, passably acted, but not wholly convincing.
For A: Hardly For Y: Probably good
For C: No interest

It's a Gift (W. C. Fields, Baby Leroy) (Paramount) Fields does effectively his typical comic stuff in futile leading role of feeble story. As henpecked husband, who has bought a crazy California orange grove, he fumbles through, by rickety auto, to strike it rich at last. Nothing to it but Fields.
For A: Feeble For Y: Perhaps
For C: Doubtful

Jane Eyre (Colin Clive, Virginia Bruce) (Monogram) Well screened classic, not "modernized," with dialog, sets, costumes, and characters true to book and England one hundred years ago. Properly slow-moving and formal, but stilted at times. Acting sincere, but not able enough to make a great picture.
For A: *Interesting* For Y: *Good*
For C: Little interest

Kid Millions (Eddie Cantor, Ethel Merman) (U.A.) Hilarious, Cantor, musical slapstick, aimed accurately at the box-office. Popular songs, wisecracking dialog, much dancing, elaborate stage numbers, lunatic comedy, and less vulgarity than ever. Crazy plot about $77,000,000 inheritance in Egypt and fake heirs.
For A: Depends on taste For Y: *Amusing*
For C: Perhaps

Lady by Choice (May Robson, Carole Lombard) (Columbia) Notable character role by Robson as gin-soaked, lying, gambling old woman, finally "adopted" as mother by common, cabaret-dancing heroine as publicity stunt. But affection grows and makes life for each less seamy and more human.
For A: Good of kind For Y: Very doubtful
For C: No

Little Minister, The (Katherine Hepburn, John Beal) (RKO) Another classic beautifully screened. Faithful to essentials of original, and with charm of settings, atmosphere, and characterizations to delight the intelligent. Somewhat slow-moving, but photography, direction, and acting notable, with Beal practically perfect in title role.
For A: *Excellent* For Y: *Excellent*
For C: No interest

Love Time (Nils Asther, Pat Patterson) (Fox) Light, wholesome romance depicting Franz Schubert; his life, music, and charming love affair with a supposed country girl. Asther does difficult role well. Simplicity, genuineness, character humor, and period interest make appealing little film.
For A: *Pleasing* For Y: *Very good*
For C: *Good*

Man Who Reclaimed His Head, The (Claude Rains) (Universal) Strong arraignment of munitions-makers as prime cause of war, unscrupulous even to debauching press for profit. Rains fine as high-principled writing genius. His wife's honor attempted, he returns from trenches for grim vengeance. Fine war shots.
For A: *Interesting* For Y: Mature For C: No

Menace (Gertrude Michael, Paul Cavanagh) (Paramount) Suspenseful murder thriller, effective cast and direction, one or two somewhat harrowing scenes. Grim plot of demented mind for stabbing three wholly innocent persons gets one victim before plotter's presence in household is discovered.
For A: Good of kind For Y: Thrilling
For C: No

Mighty Barnum, The (Wallace Beery, Adolphe Menjou) (U. A.) Typical Beery stuff, showing Barnum as crude, gullible, childlike, alternately blundering into success and failure exploiting freaks. Broad burlesque and sensational events, sometimes amusing, often merely ridiculous, frequently in bad taste, with spectacular fire as climax.
For A: Depends on taste
For Y: Probably amusing For C: No

Painted Veil, The (Greta Garbo, Herbert Marshall) (MGM) Garbo as temperamental daughter of Viennese scientist marries fine doctor whose post is in China. Then glamorous adultery with hero's married colleague against exotic Chinese-temple background. Lover turns cad. Heroine becomes devoted to hero.
For A: Depends on taste For Y: Certainly not
For C: No

Pursuit of Happiness (Francis Lederer, Joan Bennett) (Paramount) Deftly done romantic comedy with historical interest despite merry burlesque. Fuel-saving practice of "bundling" in Revolutionary New England is amusing climax, but ignorance will guffaw, thinking it lewd. Lederer does notably fine role.
For A: *Amusing* For Y: Doubtful
For C: No

Ready for Love (Richard Arlen, Ida Lupino) (Paramount) Cheap farce about mostly very cheap people. Small-town gossips mistake heroine for mistress of former "leading" citizen, hence ducking-stool punishment. Mistake discovered. Notoriety brings stage offers, but heroine finally refuses and marries reporter-hero.
For A: Trash For Y: Trash
For C: No

Wednesday's Child (Frankie Thomas, Karen Morley) (RKO) Human, appealing story of sensitive boy's suffering over unsympathetic mother's contemptible conduct, then over adored father's proposed second marriage. Father heroically brings happy ending. Father and son roles outstandingly well played.
For A: Good of kind For Y: Better not
For C: No

White Parade, The (Loretta Young, John Boles) (Fox) Splendid film, emphasizing ideals of service in nursing profession. Training school background and atmosphere strikingly handled. Some exaggerations, but whole is sincere, quietly emotional, and dramatic, with much that is human, sentimental, and amusing.
For A: *Good* For Y: *Very good*
For C: No interest

THE film summaries and evaluations appearing on this page are those of the National Film Estimate Service of *The Educational Screen*. They cover all films—good, bad, and indifferent—in as much as it is as valuable to know what not to see as it is to know the good films. The judgments concerning films are not those of an individual but of a committee of qualified men and women, in no way connected with the motion picture industry.

The estimate of each film is given for three groups:

A—Intelligent Adults
Y—Youth (15-20 years)
C—Children (under 15 years)

Bold face italic type indicates the special recommendation of the National Film Estimate Service.

What's Happening in Religious Educatio

THE Board of Religious Education of the Evangelical Synod of North America (Evangelical and Reformed Church) announces the recent acquisition of the well-known Bailey Religious Art Collection of Stereopticon Slides. This unusual collection contains over ten thousand slides, covering such subjects as the life of Christ, Christmas and Easter, Palestine and other Bible lands, the Old Testament, hymns, madonnas, maps, and Bible readings. Rental and sales service, as formerly extended by the Bailey Art Slide Company and later by the Bureau of Visual Education of Butler University, will now be offered exclusively by the Department of Visual Education, the Board of Religious Education, 1720 Chouteau Ave., St. Louis, Mo.

HIS many friends in the field of religious education will learn with sorrow of the recent death of Dr. Hermon Eldredge. Dr. Eldredge was for many years Administration Secretary and Managing Editor for the Christian Church. After the merger of that denomination with the Congregational Church, he continued to serve as a member of the editorial staff of the united group. Dr. Eldredge has always been interested in cooperative endeavors and gave much of his time to service in the old Sunday School Council of Evangelical Denominations and in the International Council, serving in the latter organization as a member of the Committee on Group Graded Lessons and as a representative on the Educational Commission.

THE Columbia Broadcasting System, in behalf of the American School of the Air, has just published the 1934-35 edition of its *Teachers Manual and Classroom Guide* as an aid in augmenting broadcast instruction. The *Manual*, issued for the sixth successive year, directs reference work and active participation in the subjects treated during the School of the Air programs on the nation-wide CBS network. In addition to information on the program schedule of the School of the Air, the *Manual* also lists other features of an educational nature presented on this network. The book lists the year's programs in advance, gives suggestions for their use in the school room, and is distributed free to all educators requesting it.

IN THESE DAYS of added leisure for many wage earning members of the family, modern recreational programs are coming to the rescue and are helping to solve one of the problems of their spare time," says Miss Edith Gates, advisery secretary on health and recreation for the national Y. W. C. A. These modernized programs are gradually being turned toward the interests of family groups rather than the usual segregation according to age and sex. In the Y. W. C. A., she points out, there is a noticeable trend toward this new kind of program on those evenings which have been set aside for group recreation on a large scale. "For several years the Y. W. C. A. in many communities has been sponsoring evening entertainment for young men and women, but within the last year or so an increasing number have been planning activities that appeal to all members of the family," reports Miss Gates. "Some of these recreational evenings have taken the form of sports clubs or play nights with simply organized tournaments suited to the tastes of those attending."

DR. RAY M. JOHNSON, who recently became general secretary of the South Dakota Council of Religious Education, announces a significant program of radio broadcasts in the interests of Christian education in the state. Sunday afternoon, December 30, the strongest station in the state, WNAX at Yankton, broadcasted a council program. A series of broadcasts, seven in all, beginning on March 3 and culminating on Palm Sunday, April 14, have been arranged over the same station at 4:30 each Sunday afternoon. This series of programs will consist of the material furnished by the Department of Radio Education of the International Council.

SEVENTY-FIVE doctors and nurses from more than twelve foreign countries met for their fifth biennial Medical Missions Conference in New York, December 13-15. The conference was held under the auspices of the Foreign Missions Conference of North America.

Experts from such institutions as the Department of Public Health and Hygiene, Rockefeller Institute, and Columbia University presented papers on tropical and oriental diseases, preventive medicine and the health problem of women candidates and missionaries. Doctors from Korea, China, the Philippines, India, Turkey, and Africa took part in a symposium on "Medical Missions Facing the New Day." A discussion on "The Nurse in Connection with the Future of the Mission Hospital" was also a part of the program.

Resolutions adopted by the conference called for a concerted effort to instill into members of the churches a deeper appreciation of the "ministry of healing," the importance of establishing more medical colleges and training native physicians because of the decrease in the number of Western doctors entering missionary service, the advisability of having trends in hospital management lead toward local control, the ... essity of having the Christian church m... tain its leadership over other agencies ... foreign hospital work.

DR. W. G. LANDES has resigned as ... ecutive director of the New York S... Council of Churches and Religious Ed... tion and has accepted a position with T... ity M. E. Church of Albany. As Dr. Lan... goes from council work into the pastor... he carries into the local field a rich ... notable experience in Christian leaders... As secretary of the World's Sunday Sch... Association, he was known and lo... through world-wide associations. He ... rendered a distinguished service in l... years in state council leadership in ... strong states of Pennsylvania and New Y...

Rev. Wilbur T. Clemens has been cal... as the new executive director of the St... Council. He was formerly associate g... eral secretary of the Greater New York F... eration of Churches. His many years ... activity in the Federation included the ... rection of the financial program; the se... ice of the church activities and evangelis... committees; and executive cooperation w... Bronx and Staten Island Divisions as w... as with the Queens Division prior to its ... ganization as a Federation.

THE American Bible Society announc... the opening, at 83 Walton Street, Atlan... Georgia, of the headquarters of a new d... trict comprising the states of South Caroli... Georgia, Florida, Alabama, Mississippi, a... Tennessee, to be known as the "Southe... District." The general work of the Socie... in these states, including the manageme... of a depository at the above Atlanta addre... will be administered by Rev. Benjam... Harper Smith.

THE annual report of vacation chur... school work in North Dakota indicat... that there has been steady growth, both ... the number of schools and in the enrolme... of these schools, even through the period ... the depression. The 1934 record is t... largest in the history of the movement ... the state. There have been during the la... year a total of 277 vacation church schoo... involving the participation of 318 church... and an enrolment of 10,774 pupils. Mo... of these schools hold at least thirty hou... terms. During the development of the mov... ment there has been a decided trend fro... the use of public school buildings to th... use of churches, three-fourths of the schoo... now being held in churches. There ha... also been a trend toward churches conduc... ing their own schools rather than dependin... upon community schools. Mr. C. A. Arm... strong, State Superintendent of the Nort... Dakota Council of Christian Education, ha... rendered significant service in the promotio... of these schools. The North Dakota Cou... cil has maintained a depository of curricula... material and made materials available t... many schools which could not otherwise a... ford the necessary supplies.

WORD has been received of the death o... Mrs. Clara Lee Carter Faris, wife o... Dr. John T. Faris, Editor for the Board o... Christian Education of the Presbyteria... Church, U.S.A. The many friends of th... family extend sincere sympathy to Dr. Fari... and his three daughters.

Annual Meeting

February 11-18, 1935

THE Annual Meeting of the International Council of Religious Education will be held at the Stevens Hotel, Chicago, February 11 through 18, 1935. The following schedule of meetings has been arranged:

MONDAY AND TUESDAY—FEBRUARY 11 AND 12
Committees of the Educational Commission

WEDNESDAY, THURSDAY, AND FRIDAY FORENOON AND AFTERNOON—FEBRUARY 13, 14, AND 15
Professional Advisory Sections

FRIDAY EVENING—FEBRUARY 15
Fellowship Dinner

FRIDAY EVENING AND SATURDAY FORENOON AND AFTERNOON—FEBRUARY 15 AND 16
Educational Commission

SATURDAY EVENING—FEBRUARY 16
Board of Trustees

MONDAY—FEBRUARY 18
Executive Committee of the International Council

NEW BOOKS

Recent Books in Christian Religious Education

January, 1933, through September, 1934

Instead of giving an extensive review of one outstanding book, the Board of Editors is, this month, publishing the titles of all of the books in the field of Christian education which were published from January, 1933, to September, 1934.

Barclay, Wade Crawford, *The World Mission of the Christian Religion.* Nashville, Cokesbury Press, 1934. 301 p.

Barnette, J. N., *Associational Sunday School Work.* Nashville, Baptist Sunday School Board, 1933. 154 p.

Betts, George Herbert, *Teaching Religion Today.* New York, The Abingdon Press, 1934. 268 p.

Blair, W. D., *New Vacation Church School.* New York, Harper & Brothers, 1934. 288 p.

Bower, W. C., *Religion and the Good Life.* New York, The Abingdon Press, 1933. 231 p.

Brewer, C. H., *Early Episcopal Sunday Schools (1814-1865).* Milwaukee, The Morehouse Publishing Company, 1933. 179 p.

Bakin, Mildred Moody, *Teaching Junior Boys and Girls.* New York, Methodist Book Concern, 1934. 277 p.

Eastman, F. and Wilson, L., *Drama in the Church: A Manual of Religious Drama Production.* New York, Samuel French, Inc., 1933. 197 p.

Fleming, Sandford, *Children and Puritanism: the Place of Children in the Life and Thought of the New England Churches, 1620-1847.* New Haven, Yale University Press, 1933. 236 p.

Hartshorne, H. and Ehrhart, E. V., *Church Schools of Today.* New Haven, Yale University Press, 1933. 260 p.

Hartshorne, H. and Lotz, E., *Case Studies of Present-Day Religious Teaching;* published for the Institute of Social and Religious Research. New York City, Oxford University Press, 1933. 295 p.

Hartshorne, H. and others, *Standards and Trends in Religious Education.* New Haven, Yale University Press, 1933. 230 p.

Hayward, P. R., and Burkhart, Roy A., *Young People's Method in the Church.* New York, The Abingdon Press, 1933. 353 p.

Hickman, F. S., *Possible Self: A Study in Religious Education as Adaptation.* New York, The Abingdon Press, 1933. 128 p.

Howlett, W. M., and Lewis, J., *Shall Children Receive Religious Instruction?:* a debate. New York City, Freethought Press Association, 1933. 28 p.

Hudson, C. E. (ed.), *Teaching Church at Work: Methods in Adult Religious Education.* New York, The Macmillan Company, 1933. 94 p.

Jones, O. M., *Inspired Children.* New York, Harper & Brothers, 1934. 186 p.

Knapp, Forrest Lamar, *Leadership Education in the Church.* New York, The Abingdon Press, 1933. 278 p.

Knox, R. C., *Religion and the American Dream.* New York, Columbia University Press, 1934. 155 p.

Lankard, Frank G., *Difficulties in Religious Thinking.* New York, The Abingdon Press, 1933. 271 p.

MacLean, A. H., *New Era in Religious Education.* Boston, Beacon Press, Inc., 1934. 270 p.

Montgomery, J. H., *Christian Parenthood in a Changing World.* New York, Methodist Book Concern, 1933. 96 p.

Munro, Harry C., *Christian Education in Your Church.* St. Louis, Bethany Press, 1933. 239 p.

National Council on Religion in Higher Education, *Year Book: 1931-1932.* New York City, The Council, 1933. 15 p.

Osborn, A. R., *Schleiermacher and Religious Education.* New York, Oxford University Press, 1934. 234 p.

Palmer, L. C., *Youth and the Church.* Milwaukee, The Morehouse Publishing Company, 1933. 217 p.

Perkins, Jeanette E., *Others Call It God.* New York, Harper & Brothers, 1934. 141 p.

Poole, W. C. (comp.), *The Living Christ in the World Fellowship of Religious Education.* St. Louis, Bethany Press, 1933. 351 p.

Shaver, Erwin L., *Programs for Workers' Conferences.* Boston, Pilgrim Press, 1934. 102 p.

Smith, Cecil D., *Administering the Young People's Department of the Local Church.* Boston, Pilgrim Press, 1934. 219 p.

Smith, H. L. and others, *Old World Historical Background of Religious and Moral Education in Schools.* Bloomington, Indiana, Indiana University Book Store, 1934. 144 p.

Smith, R. R., *Christianity in the Home.* Milwaukee, Morehouse Publishing Company, 1933. 84 p.

Smith, Una Riddick, *The Junior Department of the Church School.* Nashville, Cokesbury Press, 1934. 230 p.

Suter, J. W., *Creative Teaching.* New York, Macmillan Company, 1934. 155 p.

Verkuyl, Gerrit, *Christ in American Education.* New York, Fleming H. Revell Company, 1934. 192 p.

Wilson, Grace H., *The Religious and Educational Philosophy of the Young Women's Christian Association.* New York, Bureau of Publications, Teachers College, 1933. 156 p.

Worcester, Elwood, *Making Life Better: An Application of Religion and Psychology to Human Problems.* New York, Charles Scribner's Sons, 1933. 244 p.

Thinking about Marriage. By Roy A. Burkhart. New York, Association Press, 1934. Price: cloth, $1.75; paper, $1.00.

One of the fine aspects of Mr. Burkhart's work in his outline, *Thinking about Marriage,* is his restraint. Most writers on this subject feel that they must take advantage of the exceptional opportunity which is theirs to preach sermons and offer advice on the many points embraced by this topic.

Mr. Burkhart has succeeded in making it possible for groups of young people to look at several possible alternatives and to arrive at their own conclusions in the light of an excellent and varied selection of quotations centered upon each of the important issues.

Young people will like this book also because of the fact that it does not dodge the difficult questions or those that have been so long held under traditional taboos. The freeing power of knowing the truth is a basic assumption of these outlines. A great confidence in the right-mindedness of American youth is clear. Young people seeking to know the truth in these matters are trusted with that truth in the confidence that, knowing it, they will work out for themselves and their generation continuously better attitudes and conduct patterns than their elders have succeeded in doing.

These outlines are an excellent example of good workmanship in curriculum building. There is an assumption running through the book that issues should be discussed only as they are real to the group. When they are real, they should be discussed in terms of their realities. The clear-cut directions for leaders make it possible for them to use the book as an aid around the actual experiences of the members. The resource materials are adequate and varied enough to prevent decisions being arrived at on the basis of insufficient information.

One believes wholeheartedly that in the movement of "Christian Youth Building a New World" there will be many groups using these outlines and that out of their use will develop concepts by which "a new home" may be created.

—Abel J. Gregg.

The Modern Family. By Garry Cleveland Myers. New York, Greenberg: Publisher, 1934. 288 p. Price $2.50.

A practical and common sense discussion of the issues and problems characteristic of present-day family life. The author's wide experience as a consultant and columnist dealing with family problems furnish a background for a treatment which is concrete and realistic. The factors treated include: the first child; the situation created by the coming of other children; other adults in the family, such as grandparents and aunts; developing self-reliance, emotional independence, and responsibility in children; family tensions, satisfactions, and community relationships; some of the sociological problems of modern family life, such as remarriage, courtship, and insecurity. Emphasis is placed upon a democratic pattern of family life, including respect for the personalities of all members of the family. Many practical suggestions are given regarding such matters as punishment and discipline, truthfulness, sex attitudes, recreation, and assigned tasks.

—H. C. M.

Must the Nation Plan? A Discussion of Government Programs. By Benson Y. Landis. New York, Association Press, 1934. 221 p. Price, cloth $2.00; paper $1.25.

Here is an excellent manual for adult or youth groups wishing to study and discuss the "New Deal" as it has worked out so far. Much of the space is given to a review of the events which have transpired since the inauguration of President Roosevelt, in connection with the relief, recovery, and reconstruction program of the Administration. Descriptions and narrations prevail while the author's own interpretation is quite subordinate. The treatment is thoroughly documented, brief but numerous quotations being given throughout from the press, prominent speakers, and the New Deal personnel itself.

Following the descriptions and interpretations of the various features of the program, such important questions as the following are faced: How have consumers fared? How fundamental are the changes made? What about the Constitution? Is broad social planning a necessity? What value is there in experimentation?

A discussion syllabus is included which outlines in question form the major issues

upon which discussion and study could profitably be spent. Under each of the thirteen major discussion topics are page references to the relevant material in the text, suggestions of "things to do," concise statements of conflicting points of view, and discussion questions.

—H. C. M.

Worthy His Hire. By Ralph P. Claggett. New York, The Abingdon Press, 1934. Price 25 cents.

This is a one-act biblical play with an economic emphasis. The scene is a market place in the city of Jericho which provides splendid opportunities for portraying some of the social problems of New Testament times. Here the hungry steal their bread and laborers plead for work. Throughout the play the cold and heartles man of wealth and the man of influence and means who has become a Christian furnish some striking contrasts in both creed and action. The play requires fifteen to twenty men, three women, and four children.

Sing to the Sun. By Lucille Papin Borden. New York, The Macmillan Company, 1933. 380 p. Price $2.00.

In this colorful novel, Adriano, son of a merchant prince of Assisi, tells the story of the life of his friend, St. Francis. While the book is centered about St. Francis, the author has also given an interesting picture of an eventful period in the history of Italy. The romance of Adriano and Victoria, daughter of the Doge of Venice, forms a delightful and somewhat dramatic part of the book. Such a story can do much to make the idealism of St. Francis and his followers vivid and appealing.

Christian Education Handbook for 1934. Edited by Robert L. Kelly and Ruth E. Anderson. New York, Christian Education, 1934. 558 p. Price: cloth, $2.00; paper, $1.25.

This volume contains a comprehensive list of Protestant teachers of Bible, religion, and religious education in all types of institutions; statistics of approximately 800 church-related colleges and universities, junior leges, academies, theological seminaries, training schools; an up-to-date list of ligious workers with students; vital f concerning the denominational boards education; and other material of value educators and religious leaders. It is handbook number of *Christian Educatio* magazine which is published monthly, o ting July, August, and September, by Council of Church Boards of Education the United States.

Problems of Christian Family L Today. A Study in Christian Family Te niques for Adults. By George Walter Fis Philadelphia, Westminster Press, 1934. p. Price forty cents.

Designed as an elective course for ad classes, this text deals with such proble as keeping the family Christian, mainta ing democracy in the home, tensions wh lead to broken homes, family ideals, a problems in recreation and study. The tre ment is quite general, although case ill trations are used. Some teaching helps a included and considerable space is given quotations from sources.

Snowden's Sunday School Lessons 1935. By James H. Snowden. New Yo The Macmillan Company, 1934. 370 Price $1.35.

A well known commentary upon the I ternational Uniform Lessons for the ye 1935, without suggestions for adaptation younger groups; largely expository in natu

Tarbell's Teachers' Guide. To the I ternational Sunday School Lessons, Improv Uniform Course, for 1935. By Martha Ta bell. New York, Fleming H. Revell Co pany, 1934. 432 p. Price $2.00 postpaid.

One of the most helpful and resourcef of the commentaries on the Uniform L sons for 1935.

Preaching and the Mind of Toda By Gaius Glenn Atkins. New York, Rou Table Press, Inc., 1934. 227 p. Price $2.

The author's pleasing style makes his bo readable, while his incisive analysis of f tors affecting the work of the modern preac er challenge thought and suggest guidan toward more effective pulpit work.

Dear Bob. Letters of a Preacher to H Son. By Ralph S. Cushman. New Yo The Abingdon Press, 1934. 104 p. Pri $1.00.

JUDSON PRESS BOOKS

HIS LAST THURSDAY
By JAMES S. KIRTLEY, D.D.

This is a sympathetic interpretation of the account of Jesus' last day before his crucifixion, as given to us in the Gospels. This book is possible only from a man who has lived in touch with the Master for a good many years, one who has found joy and inspiration in the study of the Bible and preaching its truths. Doctor Kirtley has given us a revealing and devotional study of the words and conduct of Jesus as he neared the cross.

The Lenten season, and more especially its Holy Week, will have a larger contribution to the spiritual upbuilding of all who make these pages a part of the season's reading.

Cloth, $1.00

IMPROVING YOUR TEACHING
By FRANK M. McKIBBEN

The average Sunday School teacher is constantly on the lookout for suggestions and instruction that will make him more efficient, and increase his ability to interest and help his pupils. In this modest volume the author has considered the needs of that average teacher, and brings to him an abundance of helpful "teaching material for teachers."

Paper, 30 cents

BEGINNING THE CHRISTIAN LIFE
By G. PITT BEERS, D.D.

Doctor Beers has made an enviable record for continuous and wise evangelistic effort. He is especially successful in leading young people to Christ and into the church. In this booklet he has outlined his methods, his technique. His suggestions will prove invaluable to pastors and church school workers.

Paper, 15 cents

TEACHING BEGINNERS
By ELIZABETH McE. SHIELDS

In a practical and stimulating way Miss Shields discusses the needs of four- and five-year-old children, the problems of grouping and grading, of finding space, of making the best possible use of equipment, of using lesson materials and planning the session in a way that will help the children to grow religiously. The needs and problems of the inexperienced leader and the small school are especially kept in mind.

Paper, 25 cents

THE FRIENDSHIPS OF YOUTH
By ROY A. BURKHART

The ease with which young people form friendships — indiscriminately — the importance of these friendships in the molding of character, and the fact that many early friendships last a lifetime create a distinct demand for such a discussion course as this, and give to this study-book manifest value. It does not preach, but ingeniously helps young people to work out their own conclusions and courses of action—in a Christian way.

Paper 15 cents

YOUTH AND THE HOMES OF TOMORROW
By EDWIN T. DAHLBERG

This book is the outgrowth of pastoral interviews with young people and their parents over a period of sixteen years. It attempts to deal with some of the practical everyday questions raised by young people in planning for marriage and home life together. It is a frank, straightforward discussion of problems that will help young people who are looking forward to wedded life, as well as to parents and teachers who feel a sense of their responsibility as youth counselors. The author has written this book with the hope that the homes of tomorrow will be happier and better.

Cloth, $1.00

The Judson Press

1701-1703 Chestnut Street, Philadelphia

16 Ashburton Place, Boston
2328 S. Michigan Avenue, Chicago
313 W. Third Street, Los Angeles
1107 McGee Street, Kansas City
505 New World Life Bldg., Seattle
223 Church Street, Toronto

Order from Our Nearest House

THE BOARD OF RELIGIOUS EDUCATI of the Evangelical Synod of North Amer *(Evangelical and Reformed Church)*

is extremely happy to announce the recent quisition of

THE FAMOUS BAILEY RELIGIOUS ART COLLECTI Of Stereopticon Slides

Interdenominational service, including rental sales, as formerly extended by The Bailey Slide Company and later by the Bureau of Vis Education of Butler University, will now be fered exclusively by this Board.

Prompt attention will be given to all inquir A classified catalogue will gladly be sent on quest.

THE BOARD OF RELIGIOUS EDUCATI *Department of Visual Education*
1720 Chouteau Ave. St. Louis,

Lowest Prices. Send for Illustrated Catal
INDIVIDUAL COMMUNION SERVICE
Room 310 1701-1703 Chestnut Street, Philadelphi

This Enduring Wisdom

(Continued from page 26)

B: In that case, if the *self* is the only means by which I can get in touch with life—and I guess it is all right—I can see things only with *my* eyes and understand them only with *my* mind. Then if I have control of *my* self, I control my environment in the only way that matters—even if I do stand in a breadline. If I possess myself, I possess everything. That's what you mean, isn't it?

DEAN LANGLEY: Read Thoreau's *Walden* if you haven't already read it—and if you have, read it again. If I remember correctly—let's see, I made a note of it just the other day—yes, here it is, Thoreau said in his own whimsical fashion, "Be a Columbus to whole new continents and worlds within you, opening new channels not of trade, but of thought. Every man is the lord of a realm beside which the earthly empire of the Czar is but a petty state, a hummock left by the ice."

MARY: May I copy that? I'd like to take it with me.

DEAN LANGLEY: Wayne looks thoughtful, I think he's made a discovery.

DICK: I was just thinking about Jesus' command, "Love thy neighbor as thyself." The reason we make such a mess of loving our neighbor is that we forget about learning to love our *self*. The last part of that commandment—and most of the time it's ignored—is the foundation of the first. If we don't respect our *self*, the chances are we won't respect the individuality of other people—and if we don't know what makes for our *own* highest good, we're bound to prevent others from reaching theirs. I guess that's why so much charity becomes a kind of meddling in other people's business.

MARY: That must be what Lao-tse—was that his name?—meant when he said, "He who knows his own glory"—was that it?

DEAN LANGLEY: Yes, and "his own limitations, becomes useful." The better we know ourselves, the better we understand others. I have a feeling that even if a man has next to nothing in the way of salary, automobiles, and radios—if he has a deep and abiding consciousness of *self* and an unshakable reverence for the godhead within him, he will in the end contribute more to abundant living than the most benevolent millionaire.

DICK: You mean that the poor man with self-knowledge contributes more to the common good than the man who controls millions and yet has never achieved self-understanding? Then possessions are a hindrance and not, as we have always thought, a help.

DEAN LANGLEY: Look about you and observe. These years of the depression are giving us an object lesson in values. Money in itself is not necessarily evil, nor is a lack of money necessarily good. Wealth is so frequently a hindrance to the good life because it is usually acquired by an overdevelopment of the acquisitive instinct. Today that instinct is fatal to the common good. Applied science has put the necessities and even the luxuries of life within the reach of everyone.

BOB: But there are millions hungry and unsheltered—millions whose standard of living is below the level of common decency.

DEAN LANGLEY: That's true. It is one of the major ironies of our day—this paradox of starvation in the midst of plenty. People are unable to take possession of abundance because we have not yet learned what all profound thinkers have recognized. We have not yet grasped the fact that the acquisitive instinct is fatal to the good life because the good life puts a premium on vision and wisdom.

DICK: And the drive of the profit motive blinds people's vision.

DEAN LANGLEY: It corrodes their insight into the meaning and function of life. In his *Notebook*, Leonardo da Vinci cries out: "O misery of man! To how many things do you make yourself a slave for money. To the ambitious, whom neither the love of life nor the beauty of the world suffice to content, it comes as a penance that life with them is squandered and that they possess neither the benefits nor the beauty of the world." And he might have added that such persons, failing to seek life and beauty rather than unlimited wealth, all too frequently prevent others from finding them.

MARY: But are we never to want lovely things, and to seek to possess them? It takes money to buy them, but surely it can't be wrong to have them?

DEAN LANGLEY: The harm is not in the things, not in wealth itself, but in becoming attached to possessions.

MARY: Then Jesus didn't condemn the rich young man because he had wealth?

DEAN LANGLEY: Jesus didn't condemn him at all—he pitied him.

DICK: Because he was so concerned about his possessions?

DEAN LANGLEY: Because he was so engrossed by them, so wrapped up in holding on to them, that he couldn't forget them long enough to discover wider horizons. He used his possessions to wall himself away from life. I think it was Thoreau who remarked wittily and profoundly, "Cultivate poverty like a garden herb. Sell your clothes and keep your thoughts. Let not to get a living be thy trade but"—note how he puts it "but thy sport. Enjoy the land but own it not."

BOB: Well the fellow who goes out into the world today and follows Thoreau's advice will at least be carefree.

DICK: I suppose it's holding on to things so

EVERY QUARTER BRINGS WIDER DISTRIBUTION

Guiding Nursery Children in Home and Church, by Eva B. McCallum, is the successor to the same author's Nursery Class of the Church School, which blazed new trails in the religious education of pre-school age children. The former book was used effectively by thousands of mothers and church school leaders.

The new book and its accompanying materials have been prepared in the light of ten years of experience with the older book and on the basis of deeper knowledge of pre-school children acquired in recent studies.

It gives fuller and more detailed suggestions for procedures in the church school group and in the home.

It is rich in general guidance material, and is in itself an excellent course in training for the leader who uses it.

The stories, rhymes, and songs are changed and enriched in character.

NURSERY STORIES—A four-page paper for the child, including a picture in colors and a related story. Further suggestions are given in guidance leaflets for parents accompanying each set of "Nursery Stories."

NURSERY CLASS PICTURES—A set of ten pictures 11x14 inches, in full colors. They are especially suitable for small children in simplicity of line and in harmony of color and theme.

Guiding Nursery Children in Home and Church	**$1.50**
Nursery Stories, per set of 13 leaflets and 1 guidance leaflet	**.15**
Nursery Class Pictures, set of 10	**1.00**
Seasonal Covers, for leaflets	**.03**

Order from your own dealer.

Published by the Bethany Press

DON'T OVERLOOK—

The new Vacation Church School Texts
The Quest for God Through Worship
Picture Stories for Home and Church Nursery
The Promotion Gift Booklets
The "First Series" of Leadership Training Texts

tightly that makes it such a personal disaster when we lose them.

MARY: Then I can enjoy lovely things as long as I don't grasp at them or try to keep them?

DEAN LANGLEY: It's a matter of seeking first, as that genius of the art of living said, the Kingdom of God. Let me read you this from one of our most profound modern thinkers, John Cowper Powys. In one of his novels he has a young man say this, "If you give up possessions, if you give up trying to possess what attracts you, a thrilling happiness flows through you and you feel you're in touch with the secret of everything. There are only two mortal sins in the world. One of them is to be cruel and the other is to possess, and they are both destructive of happiness."

BOB: It all sounds great, but here's the rub, Dean Langley—according to the line of thought we've been taking, there's no room for the accepted standard of success.

DEAN LANGLEY: You mean making money?

BOB: Yes, people still judge a man's success by the money he earns, don't they? Well, Wayne and I and the rest of the fellows are not likely to make money, at least not for a long time, if ever, and if we're out of work very long we'll be judged as failures—especially now when things are picking up in certain lines—and having others think we're failures will make us feel that we are, unless we have some different standard of success to prop up our morale.

DICK: Dean Langley has been heading us straight toward it. I'm not sure I can express myself clearly. What is success? —reaching one's goal?

DEAN LANGLEY: Yes, I think that's a fairly adequate definition.

MARY: That depends on the goal, doesn't it?

DEAN LANGLEY: That's well taken—whether or not a man can be said to be successful would depend upon the nature of his goal.

DICK: Well, we have agreed, haven't we, that the goal is the achievement of the art of living.

DEAN LANGLEY: And what is the art of living at its finest—a dulled, plodding, money-grubbing concern with things, or an alert, vivid consciousness of the drama of life?

BOB: Not much doubt about it—the latter, of course.

DICK: Now I know what I wanted to say—self-knowledge and freedom from the vice of grasping after things makes one feel what it means to be alive in a living universe. The fellow who lives and dies without knowing himself, and without feeling and seeing the movement of life all around him, has never really lived.

BOB: What do you mean?

DICK: Well, it's difficult for me to put it into words—you know what I mean, Dean Langley.

DEAN LANGLEY: The pageantry of the changing seasons for one thing; it's pitiful, when one comes to think about it, how blindly we walk through the magic of the seasons.

MARY: And the pageantry of men's thoughts and feelings, in books and music and art.

DICK: That's it, and human lives, just as they are, all around us in the people we know.

BOB: You have to include all human life.

DEAN LANGLEY: Epictetus asks of himself and us, "Have you anything better or greater to see than the sun, the moon, the stars, the whole earth?" Da Vinci, speaking of the artist—and we are all artists, that is, we can be if we so desire, in the craftsmanship of the art of living—notes that he should keep his mind as clear as the surface of a mirror.

MARY: Because a mirror reflects and contains all things within itself?

BOB: In other words, the art of living reaches its fullest achievement in—what is the word I want?

DEAN LANGLEY: I imagine it's awareness—alertness, consciousness of life. Shall we put it this way? Life is a drama on the stage of the universe; everyone has his part to play. The miracle is this: that in this drama the actors have the privilege of also being the spectators.

BOB: But the trouble is that we can't always choose our parts.

DEAN LANGLEY: No, to a large extent the careers we follow are dependent on the will of others and upon the environment in which we find ourselves.

DICK: I think I see what you are leading up to—we can't always choose our parts. I'm certainly not choosing this—quitting college and trying to find work in a world of several million unemployed. We can't always choose our part, but we can choose how we will play the part given to us, no matter what happens, we can keep our self integrity.

BOB: Even in a breadline?

DEAN LANGLEY: There, it would be a superb achievement. Suppose we say that success consists of being conscious of one's part and of the universe in which it is ca success is the achievement of the ar living and that art has its fulfilment awareness.

DICK: Then the fellow who has through life deaf and blind to himself his world is a failure even though he a wealthy man, and the fellow who lived and been intensely conscious living—

MARY: In pain, or joy?

DEAN LANGLEY: I imagine that you discover by experience, Miss Marsten, it is in both pain and joy—

DICK: The fellow who lives with that k of awareness of himself and his world success even though he dies without a c in his pocket.

DEAN LANGLEY: Well, has our talk gi you some enduring wisdom to which can hold?

BOB: Self-knowledge—the folly of poss siveness—success in terms of vision.

DEAN LANGLEY: The Galilean Poet summ it up for all time, "The kingdom of heav is within you, seek ye first this kingd and all other things shall be added u you," for you will have as your most p cious possession an enduring wisdom t nothing can take from you.

DICK: Yes, I guess that stands—any ti and anywhere.

DEAN LANGLEY: Before you go, let me re you this. It was written by a you woman who knows from experience t kind of discouragements and problems y are now facing. Out of that experien she has won through to this faith whi she has tried to express, gropingly a imperfectly, but with complete sincer in a poem which she calls, "A Creed f Difficult Days":

The things we touch are brittle,
They crumble in our grasp and break to dust.
And large and small are both alike made ultimat
little.
What matters then what I may have of more or l
If I possess my *self*.

If I live intimately close with this the *self* and s
That shall companion me through life and unto de
I shall have much, enough and all.

And if within the gale this *self* shall stand unbro
whole,
And walking down the night-dark road,
Shall sight with eyes that see,
The white flame of a loveliness
To which a world is blind,
And hear, with ears that hear amid the shriek
cry of battling wills,
The silent singing of the voice of Life,
Then joy or pain, and both alike,
Shall lead me onward toward my goal.
Aye, even in defeat, inescapable, utter and comple
I shall have victory![1]

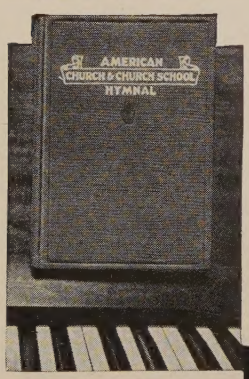
LEADER: Miss Mary Marsten would l your attention for just a moment.

MARY: Thank you. Bob and Dick and decided we would like to have a copy the "Creed for Difficult Days." We cided, too, that in our spare time it mi be interesting to do some reading al the line of thought which we were foll ing in our talk with Dean Langley. at our request, he has had some mim graphed copies made of the poem an suggested reading course. They're h on the table; take one before you leave

Suggested Reading

A'Kempis, Thomas, *The Imitation of Ch*
Overstreet, H. A., *The Enduring Quest*
Thoreau, Henry, *Walden*
Da Vinci, Leonardo, *Notebooks* (Trans. Edward McCurdy. Empire State B Co.)
Aurelius, Marcus, *The Meditations*
Confucius, *The Ethics* (Trans. by Miles Dawson. Putnam's.)
Lao-tse, *Tao and Wu Wei* (Trans. by Dwi Goddard and Henri Borel. Brentano's

[1]By Eleanor B. Stock.



INSPIRES SPIRITUAL GROWTH

"American Church and Church School Hymnal" encourages and expands the natural religious instincts of young people. Its use instills a worshipful attitude of heart and mind. The hymns and tunes, the readings and prayers which it contains fit the needs of youth and enrich the life of the spirit.

BUILDS YOUTH INTO THE CHURCH

Only 55c each in Quantities Formerly sold at $65.00 per 100

Fires young people with lasting zeal, imparts spiritual knowledge, teaches worship and personal devotion.

American Church and Church School Hymnal contains the standard hymns that bridge the gap between school and church as well as the more typical church school songs. A series of masterpiece art studies augment the rich liturgical material.

Binding rich seal brown cloth; title gold embossed. Reduced price $55 per 100 not prepaid. Single copy 70c postpaid. Fully or chestrated.

Great Favorite in Junior Schools

"American Junior Church School Hymnal" compiled for children of junior age, at unheard-of low price. 224 pages. was $60, now only $40 per 100, not prepaid.

Mail coupon below for sample copies and FREE Finance Plans.

Biglow-Main-Excell Co.
5703-BE West Lake Street - Chicago

We need new song books. Please send FREE Finance Plans and returnable sample copies of:

☐ American Church and Church School Hymnal.
☐ American Junior Church School Hymnal.

Name ..... Official Title .....

Address .....

Church and Denom. .....

Pastor ..... Supt. .....